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TWO SERMONS.

One on the Subject of

Justification,

The Other on

The Imputed Righteousness, and Imputation of Faith to Righteousness, by which we are Justified.

Preached Occasionally at the *Merchants-Lecture* in *Pin-makers-Hall* in *Broad-street*.
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SERMON I.

ROM. IV. 5.

But to him that worketh not, but believeth on him that justifieth the ungodly ——

THese words are to be consider'd both relatively and absolutely, that we may in order comprehend their full sense and importance. The relation they bear to the Apostle's scope and design, is that of a proof and confirmation of the grand Doctrine of the Gospel, which is, *That no man is, nor can be justified by his own Works or Righteousness, the only way of being justified is by the Righteousness of God.* The Apostle on very good ground supposes such an opposition and disjunction between them two as admits no medium, for we cannot be justified without a Righteousness; and that Righteousness must be either our own or anothers, God's or Man's. It is the Negative branch of the Doctrine the Apostle doth earnestly contend for in this *4th.* Chap. without any appearance of Carnality, but disputes with strenuous dint of Argument, and closely connected Topics with the terms of his proposed Doctrine, whereof this in the Text is one; either an immediate Argument thus, *He that worketh not, or is ungodly, cannot be justified by his own Works, but he who is justified by Grace is one that worketh not, or is ungodly*, Erg. Or rather a Confirmation of an immediate Argument before brought, thus, Maj. *He that is justifi'd by Faith, is not justifi'd by Works.* Min. *But* Abraham *was justified by Faith.* Erg. Abraham *was not justified by Works.*

The Assumption being confirm'd from Scriptures Testimony, *Gen.* 15. he proceeds to prove the grand Proposition thus, Maj. *He to whom righteousness is imputed of Grace, cannot be justified by Works.* Min. *But to him that is justified by Faith, righteousness is imputed of Grace.* Erg. *He that is justified by Faith, cannot be justified by Works.*

The assumption is frequently asserted in Scripture, *v.* 16. *It is of Faith, that it might be by Grace.* The grand Proposition he supposes evident from the opposition between Grace and Debt in *v.* 4. for when a person is dealt with on the account of Works, *i.e.* any thing

in him, or done by him, it is debt, his due, I mean the reward; but when a Man is dealt with of Grace, the reward is proportion'd to the Favour and Good-will of the Donor or Judge; the Goodneſs of the Judge on the Bench, and the arraigned Perſon at the Bar, are very oppoſite, therefore to be treated according to this oppoſite goodneſs, muſt be an oppoſite treatment.

This oppoſition or repugnancy in *v.* 5. he illuſtrates and confirms thus, Maj. *Where the ſubjects, cauſes, effects, or manner of efficiency, are oppoſite, there the things themſelves are oppoſite.* Min. *But in Juſtification by Works and Faith, of grace, and of due, the ſubjects, cauſes,* &c. *are oppoſite.* Erg. *The Nature of the Juſtifications are oppoſite.*

The grand Propoſition is a Maxim in Logic, or Natural Light, taken for granted. The aſſumption is illuſtrated and confirmed in theſe four *Verſes.* 1. The Subjects, to wit, a godly and an ungodly Man, a righteous and an unrighteous, a Worker and a Non-worker. 2. The Cauſes, the grace, favour and good-will of the Governour, and the merit, labour, obedience and righteouſneſs of the Subject. 3. The immediate effect of this Free-grace, or way of its efficiency, which differs from the Method of Juſtice, meaſuring its diſtribution by Law; for the former imputes a Righteouſneſs, or as in *Ch.* 5. gives a Righteouſneſs, *viz.* in a way of accompt and reckoning, that by virtue thereof, and its ſatisfaction to the Government, it may conſiſt with governing goodneſs to bleſs *the bleſſedneſs of the man unto whom God imputes righteouſneſs without works.* The latter finds an inherent righteouſneſs in the perſon, and therefore his Juſtification is only an Authoritative declaration of what he is, a ſurrender of the Honour that is his due; and he proves this by *David*'s Teſtimony, aſſerting the former Juſtification to be a Pardon or Forgiveneſs: As if he had ſaid, It's call'd a Juſtification, becauſe that Pardon is the effect of an Imputed Righteouſneſs. Free-grace firſt gives by way of Account an Intereſt in Chriſt's Righteouſneſs, and conveys the Right or Intereſt thorough Faith. *Secondly,* Pardons on the account of that Righteouſneſs, which gives juſt ground for the denomination of Juſtification, and this Name is entertain'd as the proper Name for our Pardon in the Goſpel, that it may be a conſtant Memorial of our Obligation to Chriſt for our Pardon, and of the difficulty that there was to render a Pardon conſiſtent with the Law and Honour of the Law-maker and Governour. One chief end of this added Teſtimony of *David*'s to the Example and Pattern of *Abraham,* is to prove that we are not juſtified by Works, from the Nature of Goſpel-Juſtification, *viz. David* ſays it's a Pardon; tho' it's a Juſtification in reſpect to Chriſt's Righteouſneſs, it's

a Forgiveneſs with reſpect to our own Unrighteouſneſs. This proves the Subject alſo of Goſpel Juſtification to be ungodly, for we need and receive a Pardon, not as righteous or godly, but ungodly: And the reaſon why the Apoſtle gives the ſenſe of *David*'s words to be the Imputing of a Righteouſneſs, is becauſe it was inconſiſtent with a neceſſary juſt Law, and a juſt Governour and Judge, who cannot do violence to a righteous Law, to pardon or not to impute ſin, until there be firſt a Righteouſneſs imputed; and by ſhowing this to be the ſenſe of it, he thereby proves that our Juſtification is of Grace, becauſe Free-grace is the only cauſe of the Imputation of that Righteouſneſs. It is not for Chriſt's ſake that his righteouſneſs is imputed, for that were to ſay, that the ſame thing was for the ſake of it ſelf, his Merit for his Merits-ſake, and Righteouſneſs for his Righteouſneſs-ſake: But as Chriſt is the Free-grace of God's Gift, ſo is his Righteouſneſs, without any interveening Merits; and that has made me think, the influence of Chriſt's Merit, to uſe the accuſtom'd Phraſe, terminates on the Law, or Legal conſtitution, not on the Divine Nature. God is the God, Author and Owner of all Grace, nothing has chang'd his mind into a more gracious temper, and hence the Imputation of righteouſneſs is only aſcrib'd to Grace, but Juſtification is aſcrib'd to Grace, not immediately as imputation is, but at ſecond hand: *Juſtified by his Grace thorough the Redemption*, Ch. 3. 24. Hence ſomething may be ſaid for an Imputation of Righteouſneſs from Eternity, tho' not for Juſtification from Eternity; and may be this is the reaſon why another Phraſe is made uſe of for the tranſitory, temporary Act, *viz.* Faith imputed to righteouſneſs; for that denotes God's Act as Judge, in paſſing the abſolving Sentence, *i. e.* thorough the Gift of Faith he conveys a right to that Righteouſneſs, which from Eternity was aſſign'd in the Book of Life to all that ſhall ever enjoy its bleſſed Fruits. Thus much for the coherent and relative ſenſe of the words, as they are ſubſervient and uſeful to prove that we are not juſtified by Works.

I ſhall now conſider them abſolutely: And I muſt ſay this of them ſo conſidered, that they are as pure Goſpel-Language-Expreſſions, as full of encouragement to Sinners, and comfort to Penitents, as any I know in Scripture. Indeed they are not alone, for the ſame Apoſtle ſays Hiſtorically of himſelf, what he aſſerts elenctically here of Free-grace, 1 *Tim.* 1. 15. *viz.* That he was a *Blaſphemer*, a *Perſecutor*, and *injurious Perſon*, when abundant grace, together with Faith and Love prevented him, *i. e.* juſtifying and ſanctifying grace; the one in Faith and Love, the other in the abundant grace conveyed thorough them;

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and *v.* 16. he shows, this was no singular favour, for Christ made a *pattern of him to them who should hereafter believe*; as Artists hang out a piece of their Workmanship to bring in Customers, so Christ hangs up *Paul* for a sign, that all who hear the Gospel may count Christ (who came to save sinners) worthy of Acceptation, by all who are sinners. The Language of St. *Paul*'s Conversion is the same with that of his Doctrine: Grace finds us sinners, and makes us righteous, and then blessed. Neither is *Paul* the only Pattern; *Levi* is another, *Mat.* 2. 14. Sitting at the receipt of Custom, serving a Tyrannical Goverment in its heavy Taxes; Christ calls him powerfully and effectually into the service and glory of his Kingdom, and makes an Offer to the rest of the Publicans and Sinners; *That he came not to call the righteous*, (who did repent) *but sinners to repentance*: His Office was to be a Physitian to the sick: And *Zacheus* a chief Commissioner is a third, who by false Methods had aggravated the Burthen of Tribute, and robb'd honest subjects, under the Notion of *Cæsar*'s due; yet Christ tells him, salvation is come to his house: For that was his constant Employ, *To seek and to save that which was lost*: But here we have it doctrinally, what is there historically, here universally asserted, what is there illustrated by Examples and Parables; here in strict Logical Terms, what is there under Rhetorical Flourishes, that when a man is ungodly and without works, then Faith is imputed for righteousness.

Note, I shall divide them in these two parts: 1*st*. As they set forth the condition of a sinner, antecedent to justification. 2*ly*. In what method God brings them from that condition into blessedness through *an Imputation of Righteousness, and imputation of Faith to Righteousness*.

The First Part affords us this Doctrine.

Doct. *That the Object of Justification, antecedently to it, is a person without works of righteousness, an ungodly man.*

When in our blood he bids us live, the day of our Enmity was the time of his Love, the Condition of our Adamical Nakedness was that he cast the skirt of his beautiful Garments over; when aliens, he enter'd into a Covenant of Grace with us, order'd for the salvation of sinners; when in our filthiness, he puts his Comeliness on us, *Ezek.* 16. The plain Gospel sence of these Prophetical Figures is, *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*.

There are three Limitations put on this Text, by Inteepreters of differing Opinions, from what is the old and common road of them call'd Protestants, who usually distinguish the case thus, as *Altingius* consider'd

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in himſelf, he is ungodly and unrighteous, but conſidered in Chriſt he is righteous; or Dr. *Tuckney*, finds him unrighteous, but leaves him not ſo.

1. Some diſtinguiſh as to time thus, was ungodly, not is; they reckon ſome little time before for the exerciſe of Faith and Repentance, before he can be juſtifi'd. A Priority of Order between the Gift of Faith and Juſtification I willingly grant, but a priority of time is pregnant with Abſurdities: The former doth not ſerve their turn, who make the Exerciſe of faith and repentance Conditions of juſtification; for it requires no time; as the Sun is in no time before its Beams, nor the Ring before the relation of Man and Wife: Relations reſult immediately from their foundations, but the mind of Man, tho' it needs leſs time for the nimble ſucceſion of its ſwift thoughts, yet time it doth require. (2.) Man muſt be regenerate, effectually call'd, before faith and repentance, for the tree muſt be good before the fruit: Now its repugnant, to think one regenerate, a ſon of God, can be in a ſtate of Condemnation; and it's as inconſiſtent, to think that any are out of a ſtate of Condemnation before a pardon. But to ſuppoſe any time between regeneration and forgiveneſs, for the exerciſe of faith and repentance, is to ſuppoſe a time when we are neither in a ſtate of Condemnation or Juſtification. (3.) *There is no condemnation to them that are in Chriſt*: Now we are united to Chriſt by a double Cement, the Spirit working faith, and faith therefore where that Cement is there is no condemnation but pardon. (4.) The Scripture ſays, *We were reconciled when enemies*, Rom. 5. 10. The difficulty here is, if this be meant the price for peace paid, or the application of it in juſtification, *v.* 9. ſhows the latter; being now juſtifi'd by his blood, either we are juſtifi'd at Chriſt's death, which the party denies, or elſe we are enemies when juſtifi'd; and indeed reconciliation ſignifies a mutual peace, the hatred remov'd on on ſide by pardon, and on the other by regeneration; a new temper of Mind. It is true, *Col.* 1. 21. it is ſaid, *Who ſometime were enemies, but now are reconcil'd*; yet that ſuppoſes the ſame time to continue until the reconciliation, which *Rom.* 5. 9. ſays was the time of Juſtification. A (5*th.*) Argument is from the oneneſs of time, by Scripture Connexion between regeneration and juſtification, *Col.* 2. 13. *You hath he quicken'd, together with him, having forgiven you all treſpaſſes*, 2 Pet. 1. 3. *We are call'd to glory and vertue at once, and* 1 Pet. 1. 3. *are begotten again unto an inheritance incorruptible*, Tit. 3. 5, 7. 2 Cor. 6. *ult.* A (6*th.*) Argument is from *Rom.* 6. Where the Apoſtles ſolution to the objection of *Libertines*, is, from the near connection between juſtifying and ſanctifying grace. (7.) I ſee nothing in the context to favour this diſtinction, but *é contra* would overturn the Arguments and Doctrine too.

A 2*d*. *Limitation* is, from diſtinction of Laws; they own he is an ungodly man, a Non worker, as to the righteouſneſs of the Law, ſtrictly ſo call'd, (which requires perfect, perpetual and perſonal obedience) who is the Object of Evangelical Juſtification. But they think there is a neceſſity of a righteouſneſs to another, new, diſtinct Law; for as Legal Juſtification requires Legal Righteouſneſs, Evangelical Juſtification requires Evangelical Righteouſneſs, *i. e.* Faith and Repentance, in ſincerity and perſeverance: And this laſt qualification comes in, leaſt they ſhould be under a neceſſity to hold a man pardon'd one time of his Life, and yet be afterward condemn'd thorough after back-ſliding and falling from Grace. Some of them hold final falling away, and ſo an once juſtifi'd man may be eternally damn'd: Others total, but not final, and ſo may be in a ſtate of Condemnation and Juſtification alternatively a hundred times: But a third, to prevent this Abſurdity, adds perſeverance, by which a man is excluded from juſtification until his laſt breath, which excludes the Doctrine of Aſſurance during life, and pardon too, which is a ſtrangely new Doctrine; yet I have heard ſome more cautious perſons ſay, they think there are ſome degrees of Grace, at the attainment of which they eſcape that danger; may be that is it they allot for the time of juſtification. This Limitation ſeems unacceptable to me on theſe grounds,

1. This Law countenances iniquity, indulges tranſgreſſions; for ſince the firſt Law is holy, juſt and good, what Law requires leſs, is ſo far unholy, unjuſt, bad; and ſhall we ſuppoſe an holy God, that is of purer eyes than to connive at iniquity, to eſtabliſh iniquity by a Law? was our corrupt natures, or imperfectly renew'd to his image, the Original to this Law? as his own Nature gave birth to the firſt, it ſeems reaſonable to ſay that God accepts imperfect obedience on his account who perform'd perfect obedience in our ſtead as ſurety; but that the office of the Mediator ſhould be to obtain of God to lay by that glorious manifeſtation of his Holineſs, and change that perfect Law into a Council and Directory, and to yield ſo far to us, as to take a penny of the pound of obedience from broken debtors, ſeems to me pregnant of difficulties and abſurdities. We deny our Obedience comes to be accepted as the obedience the Law requires, or under the Notion *Adam*'s righteouſneſs was accepted, *viz*. that which gave right to Indemnity and Life, but is accepted as the way to the Kingdom, and preparation for the poſſeſſion of a place in theſe manſions, where all the inhabitants are holy: It is the righteouſneſs of our Lord Jeſus Chriſt alone, by which that Law is fulfill'd; he is the end of the Law for righteouſneſs, and his righteouſneſs gives right to remiſſion and bleſſedneſs.

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2*ly*. I am inform'd, this Notion of the Evangelical Law was the principal error of the *Antinomians*; for they said, since Faith and Repentance was all that was necessary to salvation, what was the need of any other Law? Alas, it is a sad mistake; for the Moral Law is the rule of true Repentance: *Let him that stole, steal no more*; that hath broke the first, second, or third Command, *&c.* ought to do so no more; that is true Repentance, New Obedience: The Law that did forbid stealing once, forbids stealing always, else it were not perfect. Indeed the Gospel has such an influence on this Law, and our obedience to it, that it is a new Law to what it was; but that ever God should lay that by, and make another, or make any that requires not perfection, is to me unconceivable: If any duty belongs to this New Law, it's patience, and God commands that it be perfect; *Let patience have its perfect work*: Or, for the same God to have two Laws, so contrary, that we may condemn'd by one, and justifi'd by another.

3*ly*. As it introduces *Antinomianism*, so a christianiz'd *Pharisaism*, which was the error the Apostle is refuting: He is not disputing against *Pagans*, who denied the Messias, or own'd many Dæmons, 1 *Cor.* 8. 6. *To us there is but one God the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things*: Nor against the *Jews*, who deny'd he was come in the flesh; for he tells them, their Faith was famous thorough the World, *Rom.* 1. 8. But against some that believ'd, and pleaded the necessity of Circumcision, *Rom.* 3. 28. That pleaded, *We were justified by Faith and Works*; for the Thesis, shows the Antagonists Opinion, which is, we are *justifi'd by faith, without the deeds of the Law*, and *Rom.* 9. 23. They sought after a righteousness, *as if it were by the works of the Law*, i. e. by the works of the Law in some sense and measure; this may be more evident by considering the *Jews* Doctrine about the way of Salvation, and add to it the belief of a Messias come, and we may find the opinions too much alike: They reckon'd that there were three ranks of Men, with respect to Heaven; the lowest were sinners; of Publicans and Sinners we read frequently; the highest were perfect men, and that they thought hardly attainable it seems, *Mat.* 19. 21. That was the young mans doubt he brought to Christ; *If thou wouldst be perfect, sell all thou hast, and follow me*; in me the Laws perfection is to be obtain'd, thou must entirely be deny'd to all things else; the middle sort was called *Beninim*, Middle-way-men, Men of sincerity, that should go to eternal Life, either by a præponderation of good, or repentance of evil: "Hence, say they, the Life of man in the Precepts is "according to his intention, who performs one of the least Precepts, for "love of the Precept, shall merit everlasting life, *Cant.* 5. 2. *Open to me,*

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" *my Sister, my Love*; i. e. Open to me one crevice of Repentance, and " I will open to thee the wide gates of Glory, *Zach.* 9. 1. The Land of " *Hadrach*, i. e. *Emanuel*'s Land, who leads men to God by דרך the " way of repentance. The gates of Prayer are shut sometimes, but never " the gate of Repentance: If *Israel* would repent one day, the world " would be redeem'd, and the Messias would come. But they did not think these *Boninim* went straight to Heaven; No, *Abraham*, and all the Prophets went to Hell in their Opinion; though the best went thorough the fire like a *Salamander*, it's only the Messias can deliver from that. Herein then seems their Error to consist, that the Messias suppli'd the want of perfection, so no need of going to Hell for sincere ones; this the Apostle, *Gal.* 1. calls a perverting of the Gospel, a composing of another method of Salvation, a counterfeit Gospel, a corrupting of the pure method of Grace with mixture and allay of works.

4*ly*. It supposes two Justifications, *Baxter* against *Cartwright*, p. 11. " It is one thing to be accus'd of treason, and another thing to be accus'd " of Non-performance of the condition on which remission for treason " is promis'd; an absolution from the first makes the one justifi- " cation and absolution, from the latter the Gospel Justification. *Resp.* By this Doctrine the neglect of Faith and Repentance is not Treason. 2. That the justification by Christs righteousness is not compleat. 3. That we must be justifi'd, before we can have an interest in Christ's Righteousness, and so we have Faith and Repentance without an interest in Christ, for antecedent to an interest in him; and we cannot be evangelically justifi'd until our Faith and Repentance be sincere, and persevere, so no interest in him till death. The Scholastick *Pitcarne*, Provost of the Old Colledge of St. *Andrews*, weeps over this Opinion, and its Reverend Author, thus, *p.* 285. " O Reverend *Baxter*, " for what end, or to what good hast thou wrote so many Volumes, " for thy conditional justification by Faith and Obedience? to how ma- " ny contentions hast thou given occasion? how many precious hours " hast thou lost to thy self and thy Reverend Brethren? into an Abyss " of how many Anti-Gospel Errors are they now sunk, who glory in " thee as their Guide and Patron? who after they have once left the " way of Truth, scarce know where to stop, and yet thou still tellest the " world, all thy disputes are about the wool of a dog, for thou diffe- " rest only in words and names from thy Brethren.

5*ly*. The Context and Scope is the best rule of interpreting this text, whether righteous by one Law, and unrighteous by another, or not; for *Chapter* 3. tells us, he is a Non-worker as to all works, that any Oracles of the Old Testament did discover to be duty; for *v.* 2. this was the

the *Jews* advantage, that unto them were committed the Oracles of God, about which these two things are certain, that these Oracles were the Old Testament, and that the Old Testament contain'd the same way of justification the New doth; *v.* 19. He adds, *whatever the Law says, it says to them that are under the Law:* v. 10. These Oracles say, *There is none righteous, No, not one:* v. 19. *All the World is guilty, before God every mouth stopp'd:* The Argument runs thus, The Old Testament contain'd all Laws, wherein a sinners justification was concern'd; but as to all these Laws, all men were found Non-workers, and ungodly, therefore there is no place for distinction of Laws and Righteousness in this place, that inheres in us. 2*ly.* *Abraham*'s Condition, antecedent to his effectual call, instructs us, that the distinction of Righteousness to be admitted in this place, is that of our own and anothers, made ours by imputation; not of our own, with respect to different Laws; for *Josh.* 24. *Abraham* was an idolater, inconsistent with faith and repentance, or Gospel-righteousness, and yet *Isa.* 41. He is call'd a *righteous man*, and *the friend of God*; this must be thorough Christs righteousness imputed, not his own: *Who call'd the righteous man from the east*, he was righteous in *Chaldea.* 3*ly.* Rom. 5. 9, 10. *When we were enemies, we were reconcil'd to God by the death of his Son:* The Argument is thus, If we are reconcil'd when enemies, we are justifi'd when guilty, I mean actively and antecedently; but the Apostle affirms the former: The Connexion is evident, for they are but different Metaphors of the same case, the one representing it as the happy conclusion of a fair Tryal at Law, the other as a Quarrel more friendly and privately compos'd; the one represents it as a publick crime pardon'd, on a satisfaction and mediation, the other as a misunderstanding, made up by an arbitration; the one expresses the remission of the guilt, but the other the removal of enmity, to a cordial renew'd Peace and Love on both sides. Reconciliation comprehends Justification and Sanctification too; *Two cannot walk together, except they be agreed.* This is further confirm'd from *v.* 9. where by Reconciliation is understood and express'd Justification, the former is describ'd by the latter, and this justification, *v.* 1. said to be that which is by faith. Dr. *Hammond* to shun the dint of this Argument, grants in this place a justification on Christ's Death, but *v.* 8, and 9. the one is distinguish'd from the other by ἐν and νῦν, *yet* and *now*, *i. e.* Then he dy'd for us, now we are justifi'd. 4*ly.* We may take one step further into the Context, *Rom.* 6. 1, 2, 6, 7. where the Apostle proposes an apparent Objection, but impertinent, if that were the case, no justification until sincerity, and perseverance in faith and repentanee: *Shall we continue in sin, that grace may abound?* and

if their Mind and the Apoſtle's had been one, he had anſwer'd like them, tho' Legal Obedience is not neceſſary to *make* us veſſels of Grace, Goſpel Righteouſneſs is; but his Solution is founded on the neceſſary connexion between juſtifying and ſanctifying grace, being given at once both together: *How ſhall we that are dead to ſin live any longer therein*, v. 2. This ſuppoſes a mortal ſtroke given to the body of ſin in the ungodly man when juſtified, *v. 7. He that is dead is juſtifi'd from ſin*; ſo is the word in the Original; and *Gal.* 5. *They that are in Chriſt Jeſus, have crucifi'd the fleſh with its affections and luſts.* Thus Dr. *Tuckney*, God's juſtifying act finds us ungodly, but doth not leave us ſo; he juſtifies the ungodly, but the ungodly are not juſtified; and this obviates an Argument that is brought out of the text to confirm this Opinion; for, ſay they, how can he be ungodly that has faith? its true, he cannot, but Faith may be given to him that is ſo.

The 3*d. Objection* is this, he may be a Non-worker as to true gracious works, the effects of a regenerate ſtate, but not a Non-worker as to preparatory works, that may make us meet and fit for it: Or, according to the old terms, without meriting works, but not congruous works. It is neceſſary to give ſome Characters of theſe, before any thing be ſaid againſt them, or rather againſt their neceſſary antecedency to juſtification; for I doubt not, pardoning grace finds many ſo indued. The Original of theſe works is ſuppos'd to be man's natural conſcience, excited by ſome common influence of the Spirit, and may be awaken'd by ſome extrordinary or afflicting providence, or ſome convincing truth. 2. The Properties of the Works are three, (1.) Good for matter and end. (2.) Done freely. (3.) When we are in the way for convictions, or ſorrow in Hell, are not preparatory works. 3. The degrees they differ in from gracious or meriting works are two, (1.) The perſon is not in a ſtate of Grace. (2.) God has made no promiſe that he will pardon or juſtifie ſuch; thus Bp. *Abelly, edit* 11. *Medulla Theol.*

I anſwer, 1. Theſe Characters make theſe Works more a counterfeit of Grace than preparation for Grace, they deſcribe a Phariſee or Hypocrite, that is further from the kingdom of Heaven than a Publican or Harlot; for, Chriſt tells them, the harlots went into the kingdom of Heaven before them; the Publican went home rather juſtified than the Phariſee, with his formal thanks to God for his diſtinguiſhing Godneſs: Moſt of ſuch deceive themſelves with that vain ſhew of Godlineſs, having a form of Godlineſs, but denying the power thereof; when they are poor, miſerable, wretched and naked, they think they need nothing, with the lukewarm Church of *Laodicea*: Theſe are the fooliſh Virgins that have no Oil in their Lamps.

2*ly*. The foundations this Opinion are grounded on, are not very ſure: As, 1. They ſay *John Baptiſt's* Miniſtry was to prepare the way to Chriſt, by the doctrine of Repentance. *Reſpon.* The *Baptiſts* Miniſtry is to be conſider'd either in general, with all Miniſters, to prepare and make meet for the inheritance, *Luke* 17. 6. *To prepare his ways, to give knowledge of Salvation unto his people, by the remiſſion of their ſins, thorough the tender mercies of our God:* His Work was to fit for Heaven, not to make Hypocrites, though he did make many. 2. His Miniſtry was to be conſider'd, in relation to that peculiar diſpenſation which was to raiſe and awaken peoples minds, in expectation of the Meſſias, and fulfilment of the great promiſes about the incarnation of the Son of God, his Birth, Life, Death, Reſurrection and Conſtitution of his Church, which was peculiar to himſelf.

A Second Foundation of theſe preparatory Works is Chriſt's Expreſſions, preferring one People to another as ſuch, with whom the means that others enjoy'd in vain, would have prevail'd for their true Repentance, *Matth.* 11. to this purpoſe Chriſt prefers the *Tyrians* and *Sidonians* to the People of *Chorazin* and *Bethſaida*. For Anſwer, I ſhall give *Camero's* Senſe of theſe Expreſſions, who counts it a popular Hyperbole to upbraid the Unbelief of theſe People, who had ſeen ſo many of his Miracles; as if one ſhould ſay, he is as bad or worſe than the Devil, and theſe things ſeem to confirm this ſenſe. 1. It would ſeem to reflect on the Bowels and Mercy of our Lord Jeſus Chriſt, that he would not walk two or three Miles to work a Miracle, among a People who wanted nothing elſe to ſecure their Salvation, and yet continue to Preach and work Miracles, where he knew the event would be only the Aggravation of their Sin and Puniſhment. 2. To attribute the Converſion of a People to any external means, and not the efficacy and energy of the Holy Ghoſt, is contrary to the ſenſe of the Holy Ghoſt, for *Paul may plant, and Apollo may water, but God gives the encreaſe*; and yet theſe words taken litterally would imply this, if in *Tyre* and *Sidon* the Miracles had been done, which have been done in thee, they would have repented long ago. 3. The Letter of this Scripture would arrogate the power of Converſion to Miracles, which certainly is not the Senſe of the Scripture, for *Abram* in the 16*th*. of *Luke* is brought in, ſaying in that Conference with the rich man, *that if they heard not Moſes and the Prophets, they would not believe one that roſe from the dead.* 4. Such Hyperbolical Language Chriſt frequently us'd, as *Matth.* 18. 8, 9. If thy Hand or thy Foot offend thee, cut it off; if any man ſmite thee on the right Cheek, turn to him the other; when thou doſt Alms, let not thy left hand know what thy right hand doth:

And of this kind ſeems *Moſes* his Wiſh to be, who pray'd that God would rather blot him out of the Book of Life, than deſtroy that People: The import of it, was only to expreſs the earneſtneſs of his deſire.

A Third Foundation is Chriſt's commendation of the young Man, *Matth.* 19. 15. *Mark* 10. 21. *Luke* 18. 18. where 'tis ſaid, Jeſus lov'd him, and that he lack'd but one thing of the Kingdom of Heaven. *Reſp.* (1.) The ſame Scripture gives no account of his coming there, but rather of the impoſſibility of it, and that 'twas eaſier for a Camel to go through the Eye of a Needle, than for ſuch a Man to enter into the Kingdom of Heaven; and farther, that 'twas a thing only poſſible to God: And in more plain terms, he deſcribes him to be one who truſted in his riches, and what can more unfit Man for Heaven? God and Mammon are at greateſt diſtance. As to that Expreſſion of his loving him, I think it may be beſt explain'd by that diſtinction that is us'd about Chriſt's Tears, when he wept over a dead *Lazarus*, or ſympathiz'd with his Siſters, that they were expreſſions of his Humanity; and that tho' he had not the like Paſſions, yet the like Affections with us, and could love what's uſeful and in its kind beautiful amongſt men, and ſuch are all theſe Moral Virtues, that renders a Man amiable and uſeful in the Society where he lives.

A Fourth Foundation is, that an Appetite and deſire is antecedent unto enjoying Chriſt or his Benefits, *Iſa.* 55. 1. *Ho every one that thirſteth, come ye to the Waters. Reſp.* That is every one; there is a great difference between a deſire, and the determination of it, *Pſal.* 4. many ſay, *i. e.* all, or all unconverted, *Who will ſhew us any good? but, Lord, lift thou up on me the light of thy countenance:* It is the termination of their deſires on Chriſt, on ſtable, laſting, heavenly, ſpiritual good things the Prophet exhorts to, he blames them for terminating their deſires on what did not profit. A (3.) Argument againſt preparatory Works ſeems to be their inconſiſtence with the Nature of Converſion; for Creation, Regeneration, Reſurrection and Victory, have no antecedent prediſpoſitions; all the preparation in order to be conquer'd and overcome, is to oppoſe with the greater force to prevent it; the others imply a Divine Omnipotency, working upon nothing, or what's unfit for the produc'd effect. (4.) It being granted that there's no neceſſary Connection between preparatory Works and Pardon, I ſee no reaſon why ſome may not be pardon'd without it, as well as ſome have it, and not pardoned. (5.) The deſign of the Goſpel being to exalt pardoning Grace, *Ver.* 15, 16. *It's of Faith, that it might be of Grace:* The leſs the Preparation appear, the more Grace is exalted and manifeſted.

Obj.

Obj. Should then a Man do nothing until he be juſtified? *Reſp.* 1. Many are juſtified who know it not. 2. Our Priviledges are not the Rule of our Duty, but God's Command. 3. That is, without doubt, we ſhould do all we can, few if any do what they may, be always trying whether God gives ability or not. 4. To all under the means of Grace, at leaſt God gives common Grace, and by that they may live a ſober, juſt and honeſt Life among men, and they may and ought to attend on Ordinances, *Phil.* 2. 12. *Work in and about your own Salvation*, as *Camero* excellently tranſlates it, wait there until God works effectually, he doth it of his own good pleaſure, where and when he will. Let fear and trembling therefore accompany thy attendance, leſt thou miſs the gale of that Wind that blows where it liſteth: Here is no room for Idleneſs to a Non converted and unpardoned Soul: *Faith comes by hearing*, be thou a diligent hearer. 5. God gives Life thorough the Command of the Law, he ſpeaks a Pardon thorough the Precept; it's that makes the Law evangelical, when he commands the dead to ariſe; *Lazarus, come forth*; Lame Cripple, riſe and walk; Bed rid man, carry home thy bed, thy ſins are forgiven thee.

Having removed theſe Limitations, with the grounds of them, I ſhall eſtabliſh the Doctrine more poſitively: And, (1.) By Teſtimony: *Sclater* on this Verſe reconciles it with *Prov.* 17. 15. where it's ſaid, *He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord:* It were an abomination to juſtifie a wicked Man, without a ſatisfaction, but not where a ſatisfaction to the Government is given, which is the Caſe of the ungodly Man in the Text. *Who's juſtified thro' the righteouſneſs of Chriſt*, and this he quotes out of *Pareus* on the place: *Wilſon*, another *Engliſh Commentator*, with great plainneſs gives it thus, *At their juſtification he findeth them ungodly, and maketh them godly, and he doth it both by taking away the guilt and filth of their ſin.* The Righteouſneſs of Chriſt is reckoned the Righteouſneſs of that Perſon who doth by Faith embrace him. *Pitcairn* ſays, Ungodly here is taken in the ſame ſenſe as when God raiſeth the dead, and calls that which is not, to be, it being the term of alienation from which they are remov'd, from whence he bids farewell to all antecedent Cauſes, which ſome call inferiour, others in ſome manner or meaſure, others adminiſtrating, others *ſine quo non*, others Cauſes of poſſeſſion tho' not of right, for all Holineſs comes in as a way to the Kingdom, not as Cauſes of Rule. *Dieſt* thus, Juſtifying Grace finds him ſo in himſelf, but leaves him not ſo; *For whom he juſtifies, them he ſanctifies.* God Juſtifies us not as Holy in our ſelves, but as wanting righteouſneſs he imputes a righteouſneſs to us. The Anger of *Abraham*, Gen.

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15. for want of Children, wanted a Pardon, even then before this declaration about him, *that his Faith was imputed to him for righteouſneſs*. *Theodore Szuingerus*, whom *Hottinger* commends, and notwithout reaſon, as the beſt Commentator on this Epiſtle, compares the Text with 1 *Kings* 8. 2. condemning the wicked to bring his way on his Head, and juſtifying the righteous to give him according to his righteouſneſs, and ſolves the difficulty theſe two ways, 1. That the one is a Juſtification of a man's Cauſe, and the other a Juſtification of his Perſon, which is that in the Text. 2. This Juſtification of the Ungodly is not againſt a Law, but according to a Law; not without a righteouſneſs, but without his own only: Beſides, ſays he, Tho' it finds him ungodly, it leaves him not in his ungodlineſs. *Bucer* thus, If God ſhould not juſtifie the Wicked, none ſhould be juſtified, for the Lord find us all wicked before we are juſtified. *Greneus*, Tho' Man may not juſtifie the ungodly, God may, who has Power to forgive above Law. *Pareus*, Tho' they are juſtified who are wicked in themſelves, yet not without Cauſe, and againſt Rule, ſince there is a ſatisfaction in Chriſt. *Marlorat's Eccleſiaſtick Expoſition* is thus, The firſt Bleſſing of Salvation is Pardon, and our Pardon being a Juſtification, it muſt be a juſtification of the Ungodly: What can they ſay to this, that are Slaves to their Belly, and yet brag of their Works? are they better than *Abraham*, who left his Countrey, redeem'd his Brother, and offered his Son, and Hop'd in his God againſt all Hope? but God in juſtifying leaves us not ungodly: Such therefore ought rather to fear they are not juſtify'd, becauſe they want the fruits of Juſtification, than brag they have the Cauſes of it in themſelves. *Calvin* thus, It's obſervable, the Diſcourſe is not about the way of living, but about the Cauſes of Salvation: He argues from contraries, and as *Bucer* ſays, not from words but ſentences. This Sentence is full of Energy, *Believeth on him that juſtifies the ungodly*; wherein both the Nature of Faith and Righteouſneſs are contain'd. In ſhort, no body can come to the Righteouſneſs of Faith, but who is in himſelf Ungodly, for Faith adorns us with anothers Righteouſneſs, which it beggs of God; hence God is ſaid to juſtifie, when he freely forgives, and vouchſafes to love them with whom he may be juſtly angry, *Ver.* 6. without Works they meerly cavil, who think all Works are not excluded, for he ſays not Works of the Law, but ſimply and without reſtriction, Works of all kinds.

Beda venerabilis, *Anno* 700. ſays on this Text, What can he be but ungodly, until he be juſtified by Grace? for what Grace gives, it gives freely. — I dare not determine which of the two is the greater work,

to

to make a just man, or to justifie an ungodly man, both require equal power, but the latter greater grace or mercy: Boast not of thy works before faith, for faith found thee a sinner: —— Man works not righteousness until he be justified, and that begins with Faith.

Tho. Aquinas, 1260. on this Text, To believe is the first act of Righteousness which God works in us; by this man doth not merit righteousness, but subject himself to God's justification, and so thereby receives its effect: This (*says he*) the Apostle proves, (1.) From *David*'s sense, *v.* 6. He is a blessed man to whom God gives a righteousness without forgoing works. (2.) From *David*'s words, proving he had no righteousness, for he needed for Orignal, Actual and Venial sin, for the guilt of the Offence, Fact and Penalty of sin.

Ambranat, a late Papist, 1665. *Paris*. The Apostle before acted an Orator by interrogations and frequent Questions, but now a Philosopher, with clouds of Arguments; before he oppos'd Gift and Works, now he opposes a Believer and Worker, a believer in him that endues the ungodly with his own righteousness; *Patiatur ergo si non operatur*, when he is not a doer, he is made a receiver, παθεια, παθειν.

Erasmus says, "Ungodly here comprehends all kind of Unrighteous-"ness, there is no kind that is excepted. But there is no end of humane testimonies, for within my Cognizance I can reckon an hundred Interpreters of this Epistle. I shall add two more of greatest Authority in *England*: 1. The *Westminster* Assembly, I shall not quote the *Annotations* bearing their Name, but as I am inform'd on far less ground than *Anthony Burgess* his book of Justification, which was examin'd and approv'd by them; one of his Titles is, That gracious works are not so much as the condition or cause, *sine qua non*, of justification, and on this Text, *p.* 288. *God doth account him as righteous, though a sinner in himself*: p. 290. *While looking into our selves, we see nothing but matter of death and condemnation*; and he has another Sermon, to prove that the Act of Faith is not imputed to justification, which the *Assemblies Catachism* expresly mentions. A Second Authority is the *Articles* and *Homilies* of the Church of *England*: But Dr. *Wallis* has done that in a Sermon *ex prepositio*. I shall conclude with these two noted Fathers, *Ambrose* and *Augustine*, the former defines a worker to be not a transgressor of the Law, and a Non-worker a Transgressor; the latter in his Propositions on this Epistle, *Tom.* 4. *p.* 1193. *Qui justificat impium de impio pium facit justificatus est, ut justus sit*: Where I cannot omit, that the Fathers use the word justifie, for making just, though the usual Scripture sense is to acquit, absolve; and the reason is evident, from the strict union between them, *Rom.* 6. 7. *He that is freed from sin*, says our tran-

ſlation; *juſtified*, ſays the Original; *abſolv'd*, or *purged*, ſays *Baſil. M.* *deliver'd*, ſays *Theophilact.* which ſtill confirms to me that the ſame grace which ſanctifies, juſtifies, though in different manners; the one by efficiency, the other relatively; the one by poſitive influence, the other by inſtitution; and *Aug.* p. 1195. ſhows this to be his ſenſe, *opus enim gratiæ eſt*, its the work of grace, *i. e. Gratiæ donantis et dimittentis*, pardoning Grace; *ut moriamur peccato*, that we dye to ſin; and indeed the Apoſtle ſuppoſes it, *Rom. 6. 2. How can we that are dead to ſin, live any longer therein?* He had been ſpeaking of Juſtification, not Mortification; the Apoſtle ſuppoſes it to be one grace that did both, and that theſe two effects are twins of the ſame birth, though not both born one way, which may be for an argument to prove that juſtifying grace finds us Ungodly and Non-workers, ſince ſanctifying grace doth: And *Auguſt. Tom. 6.* in his Book *de remiſſione & meritis*, 'twas of Juſtification, as that which comprehends in it Sanctification and Pardon both, for his Argument is thus, *p. 659. &c. What way we are juſtified in Chriſt, that way we are ſinful in the firſt Adam; but we are juſtified in Chriſt thorough pardon and ſanctification*, Ergo, *In* Adam *by guilt and pollution*; and his Words thus we read, "They are juſtified in Chriſt who believe in him, by "reaſon of a ſecret communication and inſpiration of ſpiritual grace, by "which every one cleaves to the Lord, and is one ſpirit with him, —— "*Adam* thorough his own ſin begot guilty perſons, and Chriſt by his "grace begets pardon'd perſons. This was wrote againſt *Pelagius*, who ſaid, We ſinn'd only in *Adam* by imitation: And the ſucceſs is obſerv'd by *Janſenus* in his *Auguſtinus*, p. 103. that he brought *Pelagius* to own pardoning grace to be free without conditions, but not ſanctifying grace: "Great is the bleſſedneſs, ſays *Pelagius*, to obtain grace, *i. e.* "(the grace of remiſſion) without the works of the Law, and exerciſe "of Repentance; for *Rom.* 11. 29. *The gifts of God are without repentance*; "He that believes in Chriſt in that day, becomes as he who has fulfill'd "the whole Law: And the ſame Author, *Tom. 3. p. 33.* Who knew well *Auguſtines* mind, and ſaid, without that owning of grace which *Auſtins* doctrine contains, Chriſtian Humility is not attainable, having read him all ten times, and ſuch Books thirty times, ſays, that the grace of remiſſion of ſin belongs to the gift of habitual grace, not to after actual helping grace; which, ſays he, my Author delights to call medicinal grace to nature, in its ſick, yea, dead ſtate. Fewer words are about this grace, becauſe *Pelagius* owns nature guilty, but not hurt or wounded by ſin, and ſo needed pardon, but not grace to regenerate. But 2*ly.* A greater than *Auguſtine* is here, the Spirit of God conſtantly unites them two, and who dare ſeparate them, *Pſalm* 32. 2. *Whoſe ſin*

is

is covered, and in whose spirit there is no guile: The Scriptures the Apostle quotes on the Text, *Rom.* 8. 1. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh,* 2 Tim. 1. 14. Pardoning grace was abundant toward a persecuting *Saul*, together with Faith and Love, 2 *Pet.* 1. 3. *All things belonging to life eternal and godliness,* —— He calls to Glory and Virtue at once, by that call are given precious promises, *Tit.* 3. 5. *By the washing of Regeneration, and renewing of the Holy Ghost,* —— *being justified by his grace,* Gal. 5. 24. *They that are in Christ have crucified the flesh, with its affections and lusts,* 2 Cor. 5. 27. *If any man be in Christ, he is a New Creature,* 2 Cor. 6. 11. *But ye are sanctified, but ye are justified,* &c. I cannot but take Notice of what gave birth and occasion to the Popish Errors, who make justification and sanctification one and the same; or, that the one is the other, *viz.* The Fathers expressions, who understood them still of distinct natures, but given at once. A ring may enrich a Woman by its native value, and marry her by legal constitution; a King may arm a Man with a Sword, and signifie his royal favour by its gift. The Grace that doth *justum facere*, doth *gratum facere*, makes him just in himself, and signifies his guilt pardon'd, and his person accepted in favour.

3*ly.* As Humane Testimony and Divine, so reason unites them, can a man have faith, that is, justifying and saving, and not be regenerate? faith and love being the two first branches of the root of Grace, the Heart and Head of the New-Creature, and can a man be regenerate, and not justified? can he have the greater priviledge, and not the lesser? can he be a Son, and not a free Subject?

I might bring a 3*d.* Argument from the nature of the Subject, *viz.* That before Conversion and Regeneration man can do no spiritual good thing, there is no action of ours acceptable to God but thorough Christ, which supposes an interest in him, and union with him; *without faith it is impossible to please God*; the sacrifice, the plowing, the praying of the wicked is sin; and the foundation of it is, *We are dead in sins and trespasses*, until the minute that God quickens us, *Eph.* 2. 1. and what can come from stinking Carcasses in the graves, but savour of death, a loathsom smell. We cannot have faith, until God gives it, its the Gift of God, a faith of the operation of God, and he gives it thorough Christ, *Heb.* 12. 1. *Christ is the author and finisher of our faith:* I know no Commentator that denies his merit to come in for its proper influence to the gift of Faith. Can an evil tree bring forth such fruits, or a branch not ingrafted in the true vine? when we have no spiritual discerning, 1 *Cor.* 2. 14. and having our hearts alienated from the Life of God, thorough the ignorance that is in us, *Eph.* 4. 17. What good can we

do? Now no gift less then quickning, regenerating grace, can do this. The answer given to this usually by *Arminians*, and men tending that way, is, that Regeneration, Creation, Resurrection, are but Metaphorical Terms; and one thing they fail in likeness is, that the one is wrought by degrees, the other instantaneous; the one is on passive matter, that yields according to the power put forth on them, but this is on the will of Man that can resist a sufficient grace, to bring forth such effects. *Resp.* This the Scripture favours not, for it says, *God works to will as well as to be able*; and it says, *When we were dead he quicken'd us.* 2. This was the *Pelagian* Error, that God gave grace to be able, but not to be willing *. 3. It would be Grace restoring to *Adams* condition, to be able to do good or evil: 4. This distinction of sufficient and efficacious grace, *Jansenus* says, *Augustine* nor none of the *Latin Fathers* knew, nor any general Council ever did determine †. About 5 for grace to have its efficacy from the corrupt will of Man, is enmity, to be the Author of Love from sufficient grace, it is not; that brings not forth the effect, there is nothing else in the will of Man: If it be another addition of grace, the former was not sufficient; and indeed where its not able to conquer the will of man, and bring forth its effect, to make man willing, it is not. But this were to leave the Question about justifying grace, and to dispute about sanctifying grace.

* *Jan. Aug. To. 3. lib. 2. c. 9.*

† *To. 3. lib. 2. c 29.*

A 4*th.* Argument, is from the nature and the kind of justifying acts: As to its Original, it's gracious, as to its Object, it's pardon, put these two together, a gracious pardon, and it supposes the Object under great guilt and misery: For, (1.) Grace is goodness in all its variety and fulness; when the Lord proclaims his own graciousness, *Exod.* 34. 6. He describes it by abundance of Goodness and Truth, tenderness of mercy, and longness of suffering, and this as the spring of pardoning grace; *Keeping mercy for thousands, forgiving iniquity, and transgression, and sin.* Where the person is just by a constituted Law, there is no need of such amplifications of Goodness; for if it be an easie Law, the grace was in making law, and not in justifying by the Law. (2.) Grace is goodness flowing from the Heart of the Giver; its called *gratia gratum faciens*, because it renders the person acceptable and lovely in the sight of God; hence it bears the name of Love, thorough the Book of *Canticles*, Chap. 8. 6. *Set me as a seal on thy heart, as a seal upon thine arm:* So is every object of Free-grace, his Love is fixed on them, and hence the arm of his Power protects them: But this Love of Grace is incomparable, its stronger than Death, for at once it delivers from a legal and spiritual Death, the guilt and the power of sin, and him that hath the power of Death,

Death, that is the Devil; as *cruel as the Grave*, that devours all before it; *The Coals thereof are coals of fire, no waters can quench it, nor floods drown it:* And as its full, so its free; *If a man would give all the substance of his house for love, it would be utterly contemn'd.* A (3.) Ingredient of grace, is mercy, pardoning grace and mercy are but different names of the same thing, and suppose the Object in a miserable condition, *Rom.* 11. 32. *God hath concluded them all in unbelief, that he might have mercy on all:* And this mercy is preventing mercy, for the Apostle speaking to the very same purpose, *Rom.* 10. 20. says, *I was found of them that sought me not, I was made manifest in them that askt not for me:* And yet farther, *Rom.* 9. 11. He shews, that all the causes, conditions and motives of Mercy, are to be sought for in the disposition of the Author, and not the disposition of the subject: *That the purpose of God according to election might stand, not of Works, but of him that calleth.* But the Name grace seems to import somewhat higher than all this, it speaks exclusiveness of conditions, *Rom.* 3. 24. *Being justified freely by his grace*; that is, saith the *Neat Witsius*, without any cause or condition. (2.) It speaks fulness, *John* 1. 16. *Of his fulness we have received grace for grace:* Colos. 2. 10. *In him dwelleth all the fulness of the Godhead bodily, and ye are compleat in him:* And it speaks perseverance, for the Covenant of Grace contains the sure mercies of *David*, Psalm 89. 33. *Though I visit their iniquities with stripes, nevertheless my loving-kindness will I not utterly take from them.* It speaks the Object in a most wretched condition, *Isa.* 57. 1,7. *I won't contend for ever, neither will I be always wroth*; though my anger hath an end, my mercy hasn't; *for the spirit would fail before me, and the souls which I have made*; as they cannot convert themselves, so they can't bear my endless wrath: *For the iniquity of his Covetousness was I wroth, and smote him, I hid me, and was wroth, and he went on frowardly in the way of his heart:* A most desperate Condition; the easiest law in the world could speak no comfort to him, but grace can: *I have seen his ways, and will heal him; I will lead him, and restore comforts to him:* Tho' there be no matter in the subject to bring Comfort out of, my grace hath a creative power; *I create the fruit of the lips, peace to him that is far off*, &c. (*Lastly*,) Soveraignity is an ingredient in grace: We read of grace upon the Throne, a Throne of Grace, all pure grace: Where the Transactions and Dipensations are according to Law, there is no place for over-ruling Soveraignity, but this justification is a dispensation from a Throne of Grace, and the very end of it is to glorifie that grace, *verses* 16, 17. *It is of faith, that it might be by grace:* All Laws, and transgressions of Laws, all Dispensations of Providence, and Permissions, all Manifestations of other Attributes, are for the discovery of

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the height of this Throne: *All is for the praiſe of the glory of his Grace:* And the whole of this grace receives a luſtre in its firſt preventive act towards a ſinner; for as he is God of all Grace, he calls us into his eternal glory. If all the other ſtreams of grace finds us in our ſin and guilt, elective grace, redeeming grace, calling and converting grace, why ſhould it be ſuppoſed or conjectured, that pardoning grace doth not find us ſo to? when the very formality of the object is ſinfulneſs: The Text tells us, tis a covering of ſin, a not-imputing of ſin, a forgiving of Iniquity, a blotting out our tranſgreſſions, a removing of them from us as far as the *Eaſt* is from the *Weſt*; an act that renders God a Peerleſs God, and therefore ſuppoſes our condition worſt; *Who is a God like unto thee?* Micah 7. 18. *that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his Heritage, he retaineth not his anger for ever, becauſe he delighteth in mercy; he will turn again, he will have compaſſion upon us, he will ſubdue our iniquities, and caſt all their ſins into the depth of the Sea.*

The only Uſe that I ſhall make of this is to ſinners, who are in their Ungodlineſs, and without Works, and whoſe Conſciences tells them ſo; the doctrine ſpeaks this to you, that you have as great reaſon, and as great encouragement to come to this throne of Grace, and to ſue out for a pardon in the Name of Chriſt, as any others. There was an univerſal command to the Apoſtles, to preach the Goſpel to every creature, *Mark* 16.15. And that commiſſion ſtands a Directory to every one, that is a Servant of Chriſt in the Office of the Goſpel; and as Chriſt invites, ſo the Church of Chriſt invites alſo; the Language of a ſanctified Soul over a Brother or Siſter, according to the fleſh, is like that of the Spouſe, *We have a little Siſter, and ſhe hath no breaſts, what ſhall we do for our Siſter in the day ſhe ſhall be ſpoken for? The Bride ſaith come, and the Spirit ſaith come*, Rev. 22. 17. And their joint voice is, *Whoſoever will, let him come*. Beware of being guilty of quenching or provoking the Spirit; may be your Conſciences bear witneſs, that there is a higher Meſſenger ſent to offer you a pardon this day than the voice of any clay Trumpet; but, whether you find any ſuch quickner and enabler, rendring you willing and deſirous to ſay, *Whether ſhall we go? for thou haſt the words of eternal life; in thee have we righteouſneſs and ſtrength, by thee only will we make mention of thy Name: Thy face Lord we will ſeek; Caſt the ſkirts of thy Garments over us:* I ſay, whether you feel this influence or not, it is this external offer, that both gives you right to come to a pardoning God, for forgiveneſs of ſins, thorough the righteouſneſs of Chriſt only, and makes it your duty, however torn the Garments of your own Righteouſneſs are; or your conſciences thereby, to depend upon

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our Lord Jeſus Chriſt and his Righteouſneſs, by which the Law gains its end, and the Government full ſatisfaction, and in this truſt and dependance to come to the Throne of Grace, and ſue in his name for the forgiveneſs of your ſin, and juſtification of your perſons: I ſay, the offer gives you a right. In other tranſactions with men, there are theſe three ways of conveyance of a right, (1.) The Offer of his Eſtate, or Goods, or Priviledge. (2.) The price that I pay him for it. (3.) The Writings that contain its Extent and Title. (4.) The Ceremonies of ſeizing, or taking poſſeſſion; all theſe go to compleat the right, but if we had to do with an Unchangeable Perſon, full of goodneſs and kind deſigns towards us, he would never go back from his firſt Offer, that would bring him on to compleat the Title in all the reſt. Now here you have the offer of a Pardon, and the offer of a Sonſhip, and Inheritance with it; the God that cannot lye nor change has made it: Here you have the tenour and extent of the bleſſing in the Covenant of Grace, the Spirit of God has penn'd it, and you may ſee the bleſſing is great, and the tenour ſo ordered, that it may reach you ſinners: He tells you, the price is paid already, it is 1600 years ſince 'twas laid down; the invitation is, *All things are ready, come unto the feaſt:* The Queſtion is only, Whether the World or this is worth your Choice? Is not a Pardon deſirable? Have we no longings to come out of this priſon, where there's no water? will we adventure the paying the utmoſt farthing our ſelves, rather than to be obliged to Chriſt for a full payment? but this offer comprehends a Command in its boſome; if our Unworthineſs renders us aſham'd, and our Guiltineſs afraid, and makes us apt to ſay, *Depart from me, for I am a ſinful man*; Let conſcience of duty oblige us to draw nigh, for *this is his Commandment, that we ſhould believe on the name of his Son Jeſus Chriſt*: And none of us can ſay, but this command reaches us, elſe unbelief would not be the condemnation of the World. Chriſt was griev'd for the hardneſs of their hearts that believ'd not, and wept over an obſtinate *Jeruſalem*, ſaying, *Oh if thou hadſt known at leaſt in this thy day the things which belong unto thy peace!* Now which of theſe two doth your Hearts conclude will be the iſſue of this offer, either *They would not come to me that they might have life*; or, *Thine they are, and thou gaveſt them me, and they have kept thy Word: I have given to them the words which thou gaveſt me, and they have received them; Holy Father, keep thro' thine own Name thoſe whom thou haſt given me.* The grand Offence that we ſtumble at commonly, if our Conſciences anſwer one another, is the particular circumſtances and aggravations of our particular ſins: And yet 'tis a very unreaſonable Objection, it ſavours rather of the darkneſs of Hell than the light of Hea-

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ven above, or Faith below. Should we delay the looking after a Pardon, because we are very guilty? should sinners not accept of the Son of God, Jesus Christ, because God sent him to bless us, in turning us from our Iniquities? did we ever read of any that Christ threw off as incurable, because his Satisfaction or the Tenour of the Gospel could not reach them? is our Condition worse than *Manasse*'s or *Saul*'s? has our delay been longer than the Thief on the Cross, or our filthiness viler than *Mary Magdalen*'s? There are these four Conditions that Christ has specified in his Gospel to prevent Exceptions. (1.) Prophane Persons, *Mat.* 21. 32. *The Publicans and the Harlots believ'd in him.* (2.) Secure Persons, like lukewarm *Laodicea*, that was insensible of her own misery, yet he stands knocking at their door, and offering, that if any of them, the worst of them, would open, he would come into them, and sup with them: His fullness should have a feast of Glory and Honour, and their emptiness should sup on his fullness. (3.) The Hypocrites: Of all Conditions that seems to be the most dangerous; such were the Scribes and Pharisees, *Mat.* 23. *Hypocrites*; yet how often would Christ have gathered these under the Wings of his Righteousness, *Ver.* 37. Yet these Invitations were not altogether fruitless. *Saul* was a Pharisee, *Nichodemus* was a Pharisee: The Balm of *Gilead* is a Medicine can cure this desperate distemper, and the Blood of Christ can cover the guilt of it. Another gauling circumstance to a tender, or a wounded conscience, is backsliding, falling away from first Love, and walking unsuitably to pregnant, preventive mercies; but in *Isaiah* 1. *Jer.* 3. How many invitations to a backsliding Church, backslidden from the greatest Priviledges ever Church received in the World, backslidden into the vilest abominations that ever people were guilty of, Idolatry, worshipping a Stock or Stone for their God, and yet with what earnest intreaties, and what perswasive arguments does he plead with them: *How shall I give thee up Ephraim, I remember thee still! the love of thy espousal was pleasant to me: O Israel! I am married to thee, why should there be a divorce? Come, and let us reason together, though thy Iniquities were as crimson, and thy transgressions as scarlet, I will heal thy backslidings, I will love thee freely, and receive thee graciously.* To expect to come any other way, or upon our delay to come on better terms, were to pervert the very Nature of the Gospel, and say, we would not be saved in God's method, but our own; *Not by works of righteousness which we have done, but according to his mercy hath he saved us.* Will we reject the way and method that all the cloud of witnesses were sav'd in, and will we be saved in that way never one was sav'd in? they attain not unto the Law of righteousness, because they

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ſought it, or as it were by the works of the Law. Chriſt is the true and living way; is there any fault we can find in him? is he not able to ſave to the uttermoſt? is there any righteouſneſs like his? it's everlaſting: Can we give any ſatisfaction to divine Government like what he hath given? Can we bear the Curſe and drink the Cup that he did? is he not altogether lovely in himſelf, and altogether fit for us? infinite Wiſdom and infinite Goodneſs, fitted and prepared him and is he not willing that we ſhould ſhare of his righteouſneſs? doth not his offer ſpeak it? *Come unto me all ye that are heavy laden*; doth not his tears and his ſorrows over them that refuſe and defer ſpeak it? doth not that eternal Chearfulneſs he undertook his Work with ſpeak it? *Lo, I come, in the volume of thy Book it is written of me*; thy Law is within my Heart, the bent of my Heart is to do thy will; and that deſire left him not, nor ever was abated under the heat of the day, and heavieſt of the curſe: *I have a baptiſm to be baptized with, and how am I ſtraightned till it be accompliſht? with deſire have I deſired to eat this paſſover; having lov'd his own, he lov'd them to the end:* And will not all this Love towards us kindle ſome ſparks of deſire in our frozen breaſts? don't we think they deſerve an *Anathema Maranatha*, that love not this Lord Jeſus Chriſt? The depth and height, the breadth and length of his Love paſſeth all knowledge, he was full of Love, as he was a man; he lov'd *Lazarus* ſo, and he lov'd the young man in the Goſpel ſo; he was full of love, as he was a Mediator: Such was that love, whoſe dimenſions our narrow minds cannot ſpan, but he was more full of love as he was God: God is love, and God ſo lov'd the World to give his Son; is not this *Emanuel* worthy of our acceptation? Gods infinite Wiſdom found him, can we find a better, or do without him? have we no ſelf-love for our ſouls? what will become of us without a pardon? can we bear the curſe of the Law, or wrath of God? is it not worthy acceptance on any terms? but what terms can be better, it's come to God and beg Repentance; the Almighty makes the heart ſoft; *I will pour down the ſpirit of Grace and ſupplication, and they ſhall look on him whom they have pierced, and mourn: Obj.* But coming to God is believing, and I cannot believe until he gives me faith, which is not yet? *Reſp.* Put that to Tryal, what if the Spirit of God be now directing and quickning thy conſcience to this Work? and the Language of thy heart is, ſtay until time for Prayer at night, or to morrow; you will think of it; Alas, Alas, this is the common anſwer to Gods Spirit himſelf, what wonder the Prophets cry, *To whom is the Arm of the Lord revealed?* Lord bleſs this for better fruits.

SERMON II.

ROM. IV. 5, 6.

——— *His Faith is counted for Righteouſneſs.*
Even as David alſo deſcribeth the bleſſedneſs of the Man unto whom God imputeth righteouſneſs without works.

IN the Former Diſcourſe you have an account of the condition and diſpoſition of the ſubject of Juſtification, in this I propoſe an account of the Goſpel-method, how God juſtifies the ungodly; it is a different Queſtion from that of the convicted *Jews*, Acts 2. *Men and Brethren what ſhall we do to be ſaved?* This is, What doth God do to ſave a ſinner that has contemn'd his Authority, brought diſorder into his Government, violated his holy, juſt and good Laws, and goes on frowardly without repenting of what he has done? the Rebel doth not, will not yield, ſhall the Governour yield? doth God need us? how is it poſſible to reconcile God's juſtice and Man's enmity? how can a juſt God juſtifie an ungodly perſon? The Apoſtle makes but two ſentences of the Anſwer: 1. He imputes his Faith to Righteouſneſs. 2. He ſays, that Righteouſneſs is imputed to Bleſſedneſs. The nature of the Diſcourſe is didactick, inſtructive, and there are theſe three *Queſtions* that are matters of no ſmall Moment nor mean Controverſies: 1. Whoſe this Righteouſneſs is: 2. What is the importance of the imputation of righteouſneſs to a man for bleſſedneſs: 3. What is the meaning of Faiths being imputed to righteouſneſs. I ſhall only propoſe what I am moſt perſwaded of to be the true ſenſe of them, and what perſwades me to be of that mind, without uſing means to confute others: I ſhall leave them to the ſame liberty I preſume on. As to the firſt there are but two general Opinions, *viz.* Either Chriſts or our own, though each are ſubdivided, in what righteouſneſs of Chriſts it is, or of ours. My Buſineſs is to confirm and eſtabliſh this truth, that this Righteouſneſs in the Text imputed for bleſſedneſs, is the righteouſneſs inherent in our bleſſed Mediator, and if this one Character of being without works were to be underſtood abſtracted from the Apoſtles deſign, which is not to exclude works from righteouſneſs, but our works and our righteouſneſs, I ſhould think it a diſtinguiſhing Mark between Chriſt's righteouſ-

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neſs and any mans elſe; for the righteouſneſs of Works conſiſts in a conformity to the preceptive part of the Law, but Chriſts Righteouſneſs conſiſts alſo in a conformity to the ſanction of the Law: He was made a curſe for us, and that is not to work in the Scripture phraſe, but to ſuffer, though in it ſelf hard work, even Soul-travel; but doubting the ſolidity of this, I ſhall propoſe others of greater ſtability. (1.) That Righteouſneſs that is the cauſe of Bleſſedneſs, and whoſe fruit is the remiſſion of ſin, is the righteouſneſs of Chriſt, for there is no other name given under Heaven, and therefore no other righteouſneſs by which a Man can be ſaved; but the righteouſneſs in the Text is the cauſe of bleſſedneſs and pardon, there muſt be ſome near connexion between pardon and imputation of righteouſneſs, elſe the Apoſtle did miſtake the Prophets ſence, ſaying, he meant imputation of righteouſneſs unto bleſſedneſs, when he ſaid, *Bleſſed are they whoſe iniquities are forgiven*; the connexion is either pretended to be that of the cauſe to the effect, or ſome kind of requiſite condition. They who ſay, this is our own righteouſneſs, are for the latter, who ſay, its Chriſt's, are for the former, and with reaſon; for our own righteouſneſs wants not works, our juſtifying faith is not without works, but this is. 2*ly*. The righteouſneſs of Chriſt and our pardon are more neceſſarily united than our faith, for pardon is as ſoon given as it: Theſe are more likely ſences, when *David* ſaid, *Bleſſed is he whoſe ſin is forgiven*, to mean, bleſſed is he who has an intereſt in Chriſt, and his ſatisfaction, than to mean bleſſed is he who repents: Nay, the Prophet adds that as another thing, *Bleſſed is he in whoſe ſpirit there is no guile*, *i. e.* Bleſſed is the pardon'd man, and the ſincere man. 3*ly*. He is ungodly when forgiven, therefore his righteouſneſs is not the condition of it. 4*ly*. *C.* 3. *v.* 25. To declare his righteouſneſs for the remiſſion of ſins that are paſt, why ſhould we think the Terms connexed, other than what before he unites as cauſe and effect? this is to unite what the Apoſtle ſeparates, our Works and Juſtification, and ſeparate what he unites, Chriſt righteouſneſs and remiſſion. (2.) It is not ſuppoſable to think, that Chriſt's righteouſneſs or ſatisfaction ſhould be no where mention'd in this diſpute about the cauſes of Juſtification, when its confeſt that that is the grand and only meriting cauſe: It is ſtrange, that he ſhould diſpute about the cauſe of pardon, and yet never mention the true cauſe; but inſtead of it, always a little petty requiſite without any cauſality at all, and the more ſtrange, that he ſhould ſo frequently mention that cauſe under the name of Chriſt's blood, and his being deliver'd for our offences, the matter of his righteouſneſs in the context, and ſeldom ever the effect without it; but when he calls it by the name of righteouſneſs, the proper name by

which it saves us, for his blood saves us as it is a righteousness, a conformity to the law of Redemption, that wherein the Law obtain'd its end, then it should not be esteem'd his, but our own: (3.) We may learn whose righteousness it is that is mention'd in the dispute, by what was propos'd in the These or Doctrine to be disputed, which he proposes both negatively and affirmatively, *viz.* Justified not by our righteousness or works, but God's; we are justified by Gods righteousness, this he proposes *Rom.* 1. 17. as the grand end of the Gospel; *Therein is the righteousness of God revealed from faith*; surely God's Righteousness and Faith by which its receiv'd, are distinct things, from thence to *v.* 21. *c.* 3. he proves, that all our own righteousness is entirely rejected from any interest in this affair, and again *v.* 21. proposes thus, the righteousness of God to be that, which he now undertakes to prove to be the only righteousness we are justified by: *But now the righteousness of God without the law is manifested*; and that by God he means Christ, *Rom.* 10. 3, 4. may be easily learn'd from his words, *Unto the righteousness of God, for Christ is the end of the Law for righteousness*; and that it is not call'd the righteousness of God because his gift, we may learn from *Rom.* 1. 8. *Your faith is spoken of thoroughout the world:* Faith is a work, this is the work of God to believe on his name, and faith is a righteousness, for there is a conformity to the Law in it, but it is ours, *your faith*; faith differs from this righteousness as the act and object, *Righteousness of God reveal'd from faith to faith:* What unprejudic'd man would call that righteousness and faith the same? faith differs from it as the effect from the cause, 2 *Pet.* 1. 1. *Have obtain'd the like precious faith with us, thorough the righteousness of God and our Saviour Jesus Christ:* Who would wish for a plainer expression to prove that the gift of Faith is the fruit of Christ's merit? and therefore this righteousness must be imputed to us, before that gift be possess'd by us. (4.) The Epithets of this righteousness speaks it to be Christs, *Rom.* 3. 21, 22, 24. 1. Its the righteousness of God; God was Author, Owner, Contriver, Acter, Giver, Subject of this righteousness, it deserves the name by way of Eminence; who could contrive it but his Wisdom, give it but his Grace, bear it but his Patience, work it but his Power, possess it but his Fulness? 2. *Without the Law*, on two accounts, both as to the person, and as to the righteousness. (1.) The person, *Gal.* 4. *Was made under the law*; he came under it by his own voluntary choice, not natural necessity, as we are, hence without the Law. (2.) The Righteousness was, that no precept of the Law requir'd to dye or suffer, that was none of its duties or righteousness; it was its penalty in case of Unrighteousness. (3.) Its a righteousness *now manifested*; faith and repentance has shin'd in the practice

dice of the Patriarchs and Prophets ever ſince *Adam*, Heb. 11. *Abel*, *Noah*, *Enoch* believ'd; indeed Chriſt's was a new kind the World never ſaw before. (4.) *It was witneſs'd by the Law and the Prophets*; if we take the Law for the books of *Moſes*, they bear witneſs to it. *Abraham* believ'd, and it was imputed to him for righteouſneis; the bruiſing his heel, *Gen.* 3. witneſſes his ſuffering the principal matter of his righteouſneſs: If we take it for the Typical Law, that witneſſed to it, for all the ſacrifices were Types, and Types are viſible Prophecies, and all the Language is, the Meſſias was to ſuffer in the room of others, to obey a Law for others; and the Prophets witneſs, *Iſa.* 45. *Surely ſhall one ſay, in the Lord have I righteouſneſs*, Jer. 23. 6. *The Lord our righteouſneſs*, Dan. 9. *To bring in everlaſting righteouſneſs*: There are the Teſtimonies of three Prophets, — *To him gave all the Prophets witneſs.* (5.) It was a righteouſneſs convey'd thorough faith, put on them that believe, *v.* 22. *which is by faith of Jeſus Chriſt unto all, and upon all them that believe.* (6.) A righteouſneſs that conſiſt in a conformity to a Law, which to us is a Law of Faith, not Works. We are bound to believe his Obedience to all the Law in the Covenant of Redemption, but not to work one bit of it: Hence we being juſtified by that righteouſneſs, our boaſting is excluded, *v.* 27. (7.) A faith that conſiſts in ſhedding of blood, in ſuffering, *v.* 25. Theſe two are to the ſame effect; *Thorough faith in his blood, and righteouſneſs by faith.* (8.) A righteouſneſs whoſe fruit is remiſſion of ſin, *v.* 24. *To declare his righteouſneſs for the remiſſion of ſins that are paſs'd*; the ſame Coherence that is in the Text between imputation of righteouſneſs and pardon. (9) *Rom.* 9 4. A righteouſneſs wherein the Law attain'd its full end, the Subject Life and Happineſs, and the Law-giver honour and glory. (10.) A righteouſneſs, the gift whereof glorifies grace to the uttermoſt, the righteouſneſs of an Angel is not ſuch a gift as this is. (5.) Its a righteouſneſs that is made ours: As *Adam*'s firſt offence or unrighteouſneſs was made ours, that never inher'd in us, but death came on us by it, then it has ſome relation to us, and we to it; this is at large in *C.* 5. where the Author of this righteouſneſs is plainly call'd the ſecond *Adam*, and if that be not plain enough, *v.* 21. he is call'd *Jeſus Chriſt our Lord*: And that its made ours, 1. By a gracious gift; *abundance of grace, and of the gift of righteouſneſs*: 2. It ſtill remain'd inherent in him alone, for *juſtification of life came upon all men, by the righteouſneſs of one*: If it were ours, there muſt be as many righteouſneſſes as juſtifications; but here, *by the obedience of one many are made righteous.* 3. Its convey'd thorough a Law: The word *made* imports a legal conſtitution, and the firſt *Adam*'s caſe ſhews it; *until the Law ſin was in the world; ſin is not imputed when there is no law*; wherever imputation is there is a Law; the Hoſtage

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cannot ſuffer for his King or Country but by ſome Law; Chriſt was made ſin for us only by Law, and we the righteouſneſs of God in him by law. The Debtor is reliev'd thorough the Sureties diſcharge by a Law, and this Law is the Law of Faith, that we ought daily to ſtudy; the Law was, *If thou as ſponſor wilt dye for them, they ſhall live; if thou wilt go under the curſe of their Law, take their Law-place, for thy ſake they ſhall have the place of Sons.* Its much harder to me to comprehend how *Adam*'s firſt offence ſhould be imputed to us for death, then Chriſts righteouſneſs for life; and it ſeems worthy obſervation, that the one imputation is never very clearly reveal'd, until the other be ſet over againſt it. The Apoſtle thereby tells us we are no loſers, but gainers by it; an imputed righteouſneſs may well free from an imputed guilt, and commends that righteouſneſs imputed, for it frees from more than that, *viz.* from all guilt. This 5*th. C.* gives account of the Original of imputation, how it comes that one ſhould be juſtified by anothers righteouſneſs, or condem'd by anothers ſin. *Solomon, Eccleſ.* 7. 24. among his many learned Enquiries in his latter days, enquires after the original of ſin, how a righteous man ſhould become a ſinner: *One thing have I found, that God made man upright, but we have found out many inventions.* The Apoſtles enquiry is of a greater depth, how one mans guilt or righteouſneſs ſhould be convey'd to another? *Adam*'s ſin or Chriſt's righteouſneſs. (6.) Its a righteouſneſs made ours, as he was ſin, 2 *Cor.* 5. 21. *Iſa.* 53. which did never inhere in him. (7.) From the very Title of imputed, but that will be made clear in the 2*d.* general head, to which I now come, and whether I refer a conſiderable Queſtion belonging to this, *viz. What righteouſneſs of Chriſt is it that is imputed?*

II. As to the ſecond Queſtion, *What is meant by Imputation of righteouſneſs?* I ſhall begin with the ſignification of the word, which as others is tranſlated from humane uſe to ſignifie by ſimilitude ſome divine thing. Putation, thinking belongs to the Art of Logic, and in the Greek the words are Conjugates, branches of the ſame root, and in Hebrew חשב is uſed for thoughts too; *The Lord knoweth the thoughts of men, that they are vanity,* Pſal. 94. 11. (2.) Computation belongs to Arithmetick, and Greek Authors explain this word by ἀριθμεῖν and ψηφίζομαι, to calculate, number or reckon, and as the Art of Logick has the name from the Greek, the Art of Arithmetick, Accompting, in Hebrew, has its Name from חשב, ſee *Munſter*'s Lexicon; and ſo the Scripture uſes the word, *Lev.* 25. 27. *Let him count the years of the ſale thereof:* Eccl. 7. 26. *Counting one by one, to find out the accompt.* (3.) Imputation is an applying of Accompts, and the things valued and eſteemed thereby; it is accompt, aſſign or aſcribe, by way of counting and reckoning to ſome par-

particular persons. We have here then the righteousness of Christ as a rich treasure of Grace in the bank of God; it's one individual Jewel given of God for the redemption of slaves, and its value is so great, and the way it's communicated being by Accompts, it may be distributed to pay for the redemption of Millions, all at various times and places. We have God represented as a great Merchant, with his rich Fund, and his Books of Accompts, the Merchandize *Prov.* 3. *Is better than that of silver or gold:* Rev. 3. the Naked may buy garments of Righteousness; and *Isa.* 55. they may buy without Money or Price. Among these Books *Rev.* 20. 12. *The books were open'd, and another book was open'd:* There is one Book that is call'd *The Lambs Book*, Rev. 13. 8. *Whose Names are not written in the book of Life of the Lamb slain from the foundation of the World.* There are two Books of Life, one for Angels by their own inherent righteousness, another for fallen Man, who obtain it thorough the Death of the Lamb, his passive righteousness: In this book Christ has Credit for the redemption of all, agreed for between the Father and Son, and when a persons Name is put in that Book, Christ's righteousness is transferr'd to him for Life, for a salvation from all evil, *Dan.* 12. 1. *Thy People shall be deliver'd, every one that shall be found written in the Book:* Luk. 10. 20. *Rejoice that your Names are written in Heaven:* We may then see what the Imputation of Christ's righteousness to us is, it was the putting our Names in among the Number for whom Christ dy'd, it's having all Christ did and suffer'd put so to our accompt, that we may actually partake of all the Blessings God's goodness and grace design'd for us, but the transgress'd Law render'd it inconsistent with the Governour's Authority, Honour and Wisdom to confer it upon us; the way this impediment and bar was remov'd, was by the sufferings of *Immanuel.* Imputation is either the application of that benefit from Eternity in the Elective Decree of God, or the actual investing the Person with it in time: It's my present Light, that the Imputation of Righteousness to Blessedness was the eternal act, and the imputation of Faith to Righteousness the temporal; the former was 2 *Tim.* 1. 9. a purpose of conferring this grace and gift of Righteousness upon us in Christ, before the World began. There was a double Gift set down in that Book by him that is God of all grace, sovereign Proprietor. 1. We were given to Christ; *Thine they were, and thou gavest them me.* 2. Christ's Righteousness was given to us by his Consent, he became surety, his Name was put in our Book of Debt and Death, and ours in his of Righteousness and Life.

Two things need proof here: 1. That Christ's Righteousness is

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transferr'd in its Value and Virtue to us in way of accompt. 2. That that was from Eternity. The first is manifest from the Text, for one cannot be justified without an antecedent righteousness; the Non-worker and Ungodly person has no righteousness of his own, it must then be anothers transferr'd, tho' it still inhere in him only, yet its value may be transferr'd to us: Thus Money may still lye in its old Chests, and yet be transferr'd in accompts thorough twenty several Men, as in *Amsterdam*, and now in *London*'s Bank of *England*. Land is never remov'd from its place, and yet thoro' how many hands is it transferr'd, and its value is propos'd to be made as Current as Money by ingenious men, and imputation is made use of to denote the way. The second I shall not treat on, but I desire that I may not be misunderstood, for it's not my Opinion that we are justified from Eternity, no, not until Faith. Justification presupposes a righteousness, and a righteousness that we have some relation in, which is by imputation made or founded.

2. This is the common use of the word in Scripture, *Philem.* 18. *If he hath wrong'd thee, or oweth thee, put that:* The relative comprehends the antecedent, that Debt, that Injury, that Theft, *on my account*, impute it to me: The *Levites* are put in the room of the first-born, and the Heave-offering for the Corn of the Threshing-floor. The three famous Imputations in Scripture are *Adam*'s sin to us, our sin to Christ, and Christ's righteousness to us: Our Faith and Religion are founded on them, and who denys one believes not aright any of them. The Imputation of our sin to Christ is fairly set out in *Lev.* 16. 21. *Aaron* shall put all the Iniquities, sins and transgressions of the People of *Israel* upon the head of the live Goat.

I shall propose it thus, *If our sin be imputed to Christ, his righteousness is to us; but our sin is imputed to Christ*, Ergo.

The Proposition is *a Majore*, for it's more credible that Priviledges be imputed than Penalties, a man may give of his own at pleasure, but cannot punish another so: The assumption is express'd in Scripture, *The Lord hath laid on him the Iniquity of us all*, Isa. 53. 1 Pet. 2. 24. Heb. 9. *last.* Psal. 31. 10. 40. 12. 69. 5. as he groan'd under our sin, we may rejoice in his righteousness. In 2 *Cor.* 5. 21. we have both Propositions, *He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him:* The Question is, Whether *sin* or *made* be the words that are to bear the Interpretation? if *sin* for *sacrifice*, or *made* for *imputed?* I am for the latter: 1. Else sin would be used equivocally in different senses, and the Apostle would bring a Sophism instead of an Argument; *He knew no sin properly*, Ergo, *made*

sin;

ſin; ſo he never knew any of his own, ours he knew. 2. Sin is in oppoſition to righteouſneſs; it is not meant the effects of righteouſneſs, a pardon; a pardon and righteouſneſs are not uſually put for one another. 3. That righteouſneſs is ſtill imply'd to inhere in him: *Of God in him*; and indeed made a pardon is not good ſenſe. 4. *Made* is uſed for *imputed*, Rom. 5. 19. *By one mans diſobedience many were made ſinners, and by ones obedience many were made righteous.* 5. *Criticks* diſtinguiſh between αμαρτια and περι αμαρτιας, and ſay, the latter is uſed for a Sacrifice, not the former; and I find this diſtinction made *Heb.* 10. 2, 3, 4. *Conſcience of ſin, remembrance of ſin, take away ſin*, there is αμαρτια; but *v.* 6. *Burnt-offering and ſacrifice for ſin*, there is περι αμαρτιας; and I find it often in the ſeventy: Indeed the *Hebrew* חטא ſignifieth to ſin, and to expiate or purifie from ſin, but that is by an uſual rule in that language, for the ſame word to ſignifie contraries in different conjugations: I have obſerv'd nigh twenty Inſtances in the Bible, the *Greek* doth not ſo. I ſhall add to this Argument this explication of it: (1.) Chriſt took on him the ſtate and condition of a guilty ſinner, he was in *albo reorum*, he was taken from priſon and judgment, he was in their ſordid form, and dead in Law, ſo the Believers are put in the condition and ſtate of righteous perſons, ſo treated. 2. He had on him the guilt of a Votee, that is, by his own conſent undertook to ſuffer; *Lo I come*, Pſal. 40. 3. Alſo the guilt of a Surety for his Votee's guilt, *i. e.* his own conſent put him in our place; a Votee's confinement and humiliation is for themſelves, not others; the Covenant of Redemption put him under the Covenant of Works, his own conſent brought him under the curſe, and our ſin brought us under; we enter by different doors, but come to the ſame place, the primitive Law. In oppoſition to this ſtands our freedom from that ſanction; the ſanction of that Law cannot touch a Believer, nor debar him from life, or any bleſſing God deſign'd him: Now all this guilt inheres in Chriſt, and this immunity and happy condition inheres in us: But, 4. *Imputed* ſpeaks a relation to what inheres not; there may be a juſt foundation of imputation in the imputers Goodneſs and Grace, a man may give to another in his book of Accompts as well as in his Will, and make the Title as ſure. 2. There may be an imputation when the ground of it is neither in the Imputer nor Imputee, as in the caſe of Bail, Surety or Hoſtages, who is may be kill'd, tormented for the treachery of his King, Countrey, or General; of this kind is the imputation of our ſin to Chriſt, and his righteouſneſs to us, it ſuppoſes them not to inhere; thus our ſins and iniquities are laid on him, imputed to him, and his Blood, his Death is imputed to us, his righteouſneſs; this Dr. *Tuckney* calls cogitative imputation.

3*ly*. The foundation this Tranſlation is founded on is a proof for it, and that is threefold: (1.) A contract between the Father and Son about it. (2.) An union. And, (3.) An office by vertue of that contract. In the contract theſe three ſteps ſeems diſtinguiſhable: *Firſt*, Chriſts perſon as God-man; it is not acording to the rules of Wiſdom, that the means ſhould be more noble than the end, and that this glorious perſon that is more excellent than Angels and Men, put them altogether, ſhould be meerly a mean, or a tool, (to ſpeak with reverence) to deliver us from miſery, and to make us happy; he would not in all things have the preheminence, if he were Mediator and the Means only, and we the end; the end is the moſt noble, the end is firſt deſign'd; he would not be the firſt born of every creature in the Womb of divine decrees, if his exiſtence was only thought on to ſave us: Nor could we be choſen in him, *Eph.* 1.5. If he had not ſome antecedent foundation in the thoughts of God, [compar'd with a conſulting deliberating man:] in order antecedent to our Election; the ground is preſuppos'd to the building: Let us then with the School-men conceive of ſuch a perſon, deſign'd of God as the laſt moſt perfect and glorious of all the Creation of God, one in whom God glorifies the fulneſs of his ſufficiency and bounty of his goodneſs to the uttermoſt, and he both by due and fitneſs becomes Lord and Governour of all the creatures. *Secondly*, To paſs the Oeconomy of Angels above us, let us ſuppoſe by the conjunct Counſel of God the Father, and this now ſuppos'd *Immanuel*, [exiſting only in the divine nature, but a relative dignity and honour belonging to him as ſuch a perſon, and in ſuch an office, which was a glory, *John* 17. *Glorifie me with that glory which I had with thee, before the foundation of the World: viz.* To be Lord and end of the Creatures is a great glory, all others being made for him, *Col.* 1.16. *All things were created for him*; but now as Mediator, and in a ſtate of humiliation, he is made a mean, and they the end] out of the ſpecies of men, ſome deſign'd and choſen to be the more immediate train and fellows of this great Lord, and end of all, *Pſal.* 45. 7. They are called Fellows; *With the oyl of gladneſs above all thy Fellows*: We may read the deſigns and contrivance in Chriſts interceſſion for the compleat execution, *John* 17. 24. *Father, I will that they alſo whom thou haſt given me be with me, where I am, that they may behold my glory which thou haſt given me*: How they do it, we may read *Rev.* 5. 11, 12. &c. There being elect Angels as well as Men, renders this very conſiſtent antecedent to the fall. But *Thirdly*, Theſe being in the loyns of *Adam*, and under the common Lot of Man as to their Creature ſtate, are permitted to fall with the whole maſs of humane nature: Elective Grace and Love ſhow'd it ſelf in their redemption, but

but to Angels prevention, and their fall gives occaſion to a New Work and Office to this *Immanuel*, and New Diſcoveries of his Love and Grace to theſe elected fellows, *John* 12. 24. *Except a corn of wheat fall into the ground and dye, it abideth alone, but if it dye, it bringeth forth much fruit*. He compares his death to ſeed; ſays he, if I dye not, I ſhall loſe all my fellows deſign'd; my Company and Train in Heaven will not only be fewer, but I ſhall looſe one whole kind of them, and that of next kindred to my own nature; I will never ſuffer it, I have power over my own Life to lay it down, and take it up, I am reſolv'd to take their burden on my ſhoulders, the curſe they are under ſhall ſtrike thorough my Soul, but I will redeem them; I will give them a ſingular evidence of the goodneſs of their Lord and Maſter they are to ſerve. On the other hand, God the Father, with whom I ſhould have begun, the God of all Grace, that he might manifeſt it in all its variety, and render the difference between the Creature and Creator more luſtrious, and the degrees and ſteps of Happineſs more numerous and taſteful, ſufferéd them, permitted them to fall, but knew of one among the number, a noble elect veſſel, that could not fall; yea, that could give ſatisfaction for their tranſgreſſion; to glorifie his ſoveraignity, in ſhowing what a ſubject was in his dominion, he commands him, *Pſal.* 40. *I come to do thy will; thy Law is within my heart*; And to glorifie his goodneſs, he gives this Lord of all to be their Prieſt, Sacrifice, Redeemer and Surety; the whole tranſaction we may read in the Covenant of *Redemption*, Iſa. 50. 20. *Pſalm* 89. 3, 19, 20, 27. *The Redeemer ſhall come to Zion, — This is my Covenant with them, my ſpirit that is upon thee*, &c. *ſhall not depart from thy ſeed*: It's a Covenant with him concerning them; *I have made a covenant with my choſen, — one choſen out of the people, — I have laid help on one that is mighty*: *Zach.* 6. 13. A Counſel of peace between the Lord of Hoſts, and the man the branch. By vertue of this Covenant the Creditor may purſue him for his voluntary undertaking, and Chriſt may ſue out deliverance for his performance, therefore it becomes us to carry our petitions firſt to him, that in his right we may be delivered. 2. By vertue of this Covenant, and that relation that gave foundation to it, their ariſes a moſt ſtrict union between Chriſt and us: Now the more they are one, the more reaſon for his righteouſneſs to be imputed to us; they are one ſeed, *Gal.* 3. 16, 29. *and to thy ſeed*, which is Chriſt: You may purſue any of the Brothers that ſhare of the Fathers eſtate; any of the Members of the body may be puniſh'd for what another has done: We are all Members of one body. When a Society would give ſufficient ground of Credit, they put it in their conſtitution, that you may purſue one for all; here tho-

rough the oneneſs of nature all became Bankerupt thorough *Adam*; but much more united is that Society, one in Chriſt. " *Ruther, par.* 2. *p.*251. " (1.) One and the ſame legal party, the ſame object of juſtice; he " that purſues the ſurety, purſues the Debtor: (2.) The Debt is one; " It's but one Debt that Chriſt ſuffer'd for, and ſinners ſuffer for. (3.) " The ſatisfacton or payment is one; it cannot be required of the prin- " cipal debtor, what the ſurety has paid. (4.) The acceptation is one, " if he accept of payment from the Surety, he cannot purſue the " Debtor; and the Diſcharge is one, as Chriſt was deliver'd for our Of- " fences, he roſe again for our Juſtification. If a ſinner was aſſur'd that he were an elect veſſel, he might ſay, I have paid all in my ſurety; but as we have the priviledge of minors, ſo have we the folly, and therefore are treated as them, who have not wiſdom to manage their own Eſtate. 3. The Office that Chriſt was put in thorough this Covenant for us, is a juſt foundation for imputation, *Heb.* 7.22. *He was made ſurety of a better covenant:* Whatever the word ſignifies there, it is for us as a Prieſt towards God, that he exerts it, as to the ſignification of the word tho' its but this once in the New-Teſtament, yet ſeveral times the ſeventy uſe it as the proper tranſlation of *Gharab*, which *Prov.* 6. 1. and 17.19. ſignifieth ſurety, ſo *Gen.* 43. 9. *I will be ſurety for him, let me bear the blame for ever:* 44. 32. *Thy ſervant became ſurety for the lad:* The end of ſurety-ſhip is to be a ground of Truſt; *Dum curant homines ut diligentius ſibi cautum ſit, I have laid help on one that is mighty.* (2.) One becomes ſo for another by contract, if in his own power, *Fidejuſſor fit per ſtipulationem*; be not thou one of them that ſtrike hands, or that are ſureties for Debts. (3.) It legally unites the perſons, *Fidejuſſor, propriè dicitur debitor:* He was made under the Law; *Singuli in ſolidum tenentur*; each are bound for the whole; *He was made ſin, that knew no ſin.* (4.) Tis of ſeveral kinds; either it may preceed or follow the Obligation, it may either be for debt or for perſons indemnity, or good behaviour, or for perſormance of condition, *Iſa.* 36. 8. *Give pledges, I pray thee, to my Maſter, the King of Aſſyria:* There is ſomething of each of theſe in Chriſts Suretiſhip; *The Lord hath laid on him the iniquity of us all: Thoſe that thou gaveſt me I have kept: All that the Father giveth me, ſhall come to me:* His Suretyſhip is that of ſatisfaction for guilt paſt, in the Covenant of Works, and that of caution in the Covenant of Grace: Thus *Brinſley*, " Where there is " a Suretyſhip, there is juſt ground for legal imputation, but Chriſts " Mediatorial Office is a Suretyſhip, therefore it founds a juſt ground of " imputation to them for whom 'twas undertaken.

There are two Queſtions, the ſolution whereof might contribute a conſiderable light in this affair, one is, What kind of righteouſneſs that is

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which is imputed, and the ſecond is, how far it is made ours by imputation, and the one contributes light to the other, as to the (1.) There is Righteouſneſs in Chriſt as he is God, his eſſential Holineſs. (2.) A Righteouſneſs as he is God-man, abſtractledy taken from the work of Redemption for us. (3.) There is a Righteouſneſs in his now preſent glorified eſtate, wherein he applies what he did for us to us, which carries a conformity to the Covenant of Redemption, and therefore is a righteouſneſs. (4.) There is a twofold righteouſneſs in his performance of the mediatorial office for us here below, one by reaſon of its conformity to the Mediatorial Law, which requir'd the faithful diſcharge of a King, Prieſt and Prophet, at his hand, the other in a conformity to the Law that we were under, into which place that undertaking put him. As there are four kinds of righteouſneſs to be diſtinguiſht in Chriſt, ſo there are three degrees of imputation; One is only for a perſons good Profit or Honour, and thus all in Chriſt is; 'tis an honour to mankind that there is ſuch a glorious perſon come of the family, he is the light that enlightneth every one that comes into the world, he came to reſtore all things; that firſt relation I have before mentioned as head and end of all the Creatures, which fitted him, and render'd it proper and becoming that he ſhould become our redeemer, was much for man's profit and good: A 2*d*. Degree of imputation is for our ſake; *for their ſakes do I ſanctifie my ſelf*; when we become the end, and he the means, and thus the whole Mediatorial Office was undertaken by him, the whole of that work was the delivery of Mankind, eſpecially the elect, although we are not made Prieſt, Prophet and King, we reap the benefit of theſe offices, all their cauſality combined in our ſalvation, and ſo doth his interceſſion unto this day: 3*d*. There is a nearer degree of imputation, when what's done is done in our name, room and place, which *Brinſley* calls the office of an Attorney: I ſhall give my thought of it by theſe two properties; When Chriſt doth for us what he was not obliged to do for himſelf as God-man. 2. When we who were oblig'd to do it, are freed from the obligation by his doing of't, and under this Chriſts paſſive righteouſneſs is comprehended; but paſſive righteouſneſs may juſtly comprehend the whole ſtate of his humiliation, from his Conception to his Reſurrection: He *grew up as a roos out of a dry ground, without form or comelineſs*; he made himſelf of no reputation, and his firſt likeneſs to man was in the form of a Servant, and in that faſhion he became obedient unto death: Great glory and dignity was the due of the humane nature from the firſt minute of union. If a King ſhould marry the pooreſt Beggar, ſhe is Queen from that minute, and has a right to ſhare with her Husband in his plenty and honour, but a

deniedneſs to this, a being emptied of it, as 'tis in the 2*d.* of *Phil.* was a great part of Humiliation, and a birth of this kind was meritorious; the throwing ſuch a thick veil over his proper glory, the obſcuring of his brightneſs by ſuch a thick cloud. All righteouſneſs has neceſſarily an active obedience accompanying it, or rather is it, for a paſſive ſuffering without it is not righteouſneſs; for all righteouſneſs conſiſts in action and habit, and has a relation to the preceptive part of the Law, ſo what had been to us meerly a curſe, was to him obedience and righteouſneſs, becauſe he came under a Law to perform it; for what was the penalty of the firſt *Adam*'s Law, was obedience to the Mediatorial Law, ſatisfaction to one, righteouſneſs to the other: (3.) Though Chriſt as man was bound to obey the Moral Law, *viz.* Not to bear falſe witneſs, not to ſteal or kill, yet his obedience was in ſuch circumſtances that rendered it meritorious; all his Sermons and his Death too was a bearing witneſs to the truth, and ſo an obedience to the ninth Command, yet not ſuch obedience as he was antecedently oblig'd to, his reſtoring that which he took not away, his being denied to that which was his due, was obedience he perform'd to the eighth Commandment: His praiſing God in the Church here below, his prayers and faith, with ſtrong cries and tears, was an obedience to the firſt table, that he was not oblig'd to as God-man: He might have been man without being the ſeed of *Abraham*, and therefore he was not obliged to be circumcis'd, which was a great part of ſuffering, for 'twas a great diſhonour, an acknowledgment and publick confeſſion of Original Sin. And if our Original Sin thus on him, why not his Original Righteouſneſs, not as man, but as man in our likeneſs, born of a Woman, conceiv'd in a Womb, and *Beza* ſo expounds, *Rom.* 8. 1, 2. *Now there is no condemnation to them that are in Chriſt Jeſus,* — *For the law of the ſpirit of Life in Chriſt Jeſus,* the Holineſs, the unſpotted Purity and habitural righteouſneſs of Chriſt as man, being imputed to the Believer, *hath made me free from the Law of ſin and death:* That convinces of the one, and binds over to the other, *viz.* Death; thus *Beza*, *Hemingius*, *Elton*, *Parr*, *Streſo*, *Downham:* As he was the ſeed of the Woman, and our Brother, he was bound to obey the moral Law as ſuited to this eſtate, but there was not a neceſſity of being born of a Woman, he might have become man in a more glorious manner, he might have aſſumed ſuch a Manhood as he now wears; there is a great difference to be made between the dues of Chriſt as *Emanuel*, and as Mediator: The Originals are different, the one flows from his Actions and Sufferings, Function and Inveſtiture, the other nakedly from the Union, which laſt remains, 1 *Cor.* 15. when the former is laid down. (4.) Though the Scriptures point at Chriſt's Death and Blood prin-

principally as the price and satisfaction, *Acts* 20. 28. *Heb.* 9. 12. *Rev.* 1. 5. & 5. 9. *Eph.* 1. 7. yet that may well be understood by way of eminence, it being the pinnacle of the penalty, and doth instruct us that the necessity of the satisfaction was founded in a holy, just and good Law, and not in the nature of God: The satisfaction did not make any change in the divine nature, to turn him out of an angry temper into a gracious, kind and merciful one, for the gift of the Son flow'd from the unchangeableness of his Love, but God as Supream King and Governour by a just Law, well and wisely establish'd, could not in Honour admit Rebels to the Priviledges he design'd for them, without a satisfaction made to the Government, which must be what the Law required, and that required Death; and as our Death begins with a mortal nature, and encreases thorough sickness and weakness, until it be compleated in a Death-stroke, or some violence prevent the gradualness, so Christ became like us in all things, excepting sin; one drop of Christ's Blood, one day of his humility, had dignity enough in in it, but he was to pay what the Law required, and the Law obtained all its ends in him. This may help us to understand these Phrases used very rudely, that God loves the elect when sinning as well as when praying: Its true as he is God, for there is no change in him, but not true as our God or Governour, and the Language of Scripture is in this latter sense, as he manifests himself thorough Law or Gospel, these being Rules of his dispensations, and glasses of our knowledge. (5.) On the other hand, though we obey the Law in some measure, and have a measure of suffering, which is acceptable to God thorough Christ, if we have faith in him, yet this comes in as no satisfaction to that primitive Law, for we are not oblig'd to do what he did for us; it comes in as a preparing us for a possession in a holy Society, where no unclean thing can enter, so the imputation of Christ's obedience takes not away the necessity of our obedience, more than his passive takes away the necessity of our suffering or dying; *It's appointed for all once to dye*, though Christ died, and its appointed for all to obey, though Christ obey'd; neither our suffering nor our obedience comes in as a part of that righteousness that first Law requir'd of us, as belonging to the covenant of Works; the breaking of this clay vessel either by Death, or what's equivalent, is necessary for our habitation in another Sphere, where this cannot enter; blessings of that would be a torment to this constitution: Sufferings are necessary to make us sensible what we deserve, and what our Saviour suffer'd for us; Holiness and Righteousness is necessary by precept, and as a means to fit and prepare for that possession. (3.) Thorough a congruity, as a fruit and an effect of that image of God begun to be drawn in us, by reason of which when

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in its perfection, it may be ſaid, *The Law is not made for a righteous man*; and we read of no Law given to *Adam*, but Ceremonial Laws; the nature of God is the firſt Law; the Moral Law reveal'd is but a Copy of that divine temper, and when its perfectly writ in a Man's Heart without any blot, miſtake or defect, to live holily is to live as he liſt, and by reaſon of this diſpoſition of Soul a Saint can never be ſaid to be without law, yet if we take law for an external Command, ſwaying by the force of its ſanction againſt the ſtream of Inclination, a man is neither of the Law, nor under the Law. The *2d.* and laſt Head propos'd, was about the ſenſe of theſe words, *Faith imputed to Righteouſneſs*, about which there are theſe three Opinions: Some ſay that Faith is taken objectively, Faith comprehending Chriſt's Righteouſneſs is put for it, or Faith in juſtification is always valued as comprehending Chriſt's Righteouſneſs. 2. Others ſay that God out of his Gracious Acceptation takes faith for the Righteouſneſs Bleſſedneſs is due to; we ſay Chriſt's Righteouſneſs comes in the room of that, they that Chriſt merited, that faith ſhould be taken for it. The *3d.* Which my judgement embraces, is, that faith is reckon'd of God the mean of Application, or Inſtrument of conveyance of Chriſt's Righteouſneſs to us: Imputation applied to Faith is a note of Diſtinction, implying a double uſe of Faith, the one is by inheſion, and ſo it ſanctifies us, the other is by imputation, and ſo it juſtifies us, becauſe it is the ceremony of Seiſin, by which we are inveſted with, and entitled to the righteouſneſs of Chriſt; this ſuits beſt with the former Metaphor of imputation in Books of accompts, for 'tis not only uſual and neceſſary to transfer and impute Eſtates in Books of Accompts, where great Funds and Banks are, but there is given to the perſon who is made Creditor a Bank-bill or Tally, bearing the value of the transferr'd ſumm, ſo that bit of Stick or Paper thorough imputation, if we compare it with theſe Bank-Books, makes the Man worth ſo much money as the transfer'd ſumm is; ſo in the Lamb's Book of Life there's not only a transferring of his righteouſneſs to us, but there is given out this Bill or Tally of Faith to us, by which we are entitled to it: There are many Arguments which may both prove and explain this. (1.) It is without doubt that all our priviledges are convey'd one way, Faith bears the ſame relation to them all, *Rom.* 4. 16. It's ſaid the inheritance *is of Faith, that it might be by grace*; now *Heb.* 11. 1. *Faith's* call'd *the ſubſtance of things hop'd for*; Subſtance, ſaith *Tho. Aquin.* is the beginning of a thing that neceſſarily at laſt infers the whole, that's in our *Engliſh* an Earneſt; now if Faith be an earneſt of Heaven, it bears the like relation to other priviledges, as *Rev.* 2. 17. We read of a white ſtone, and in the ſtone a New Name; that was the

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ſtone of abſolution, the Judge anciently inſtead of ſpeaking his Sentence convey'd it, by the giving of a white or black ſtone; ſo if Faith be the earneſt of our hopes, it's the ſtone of our pardon, it's the Ring of our Marriage with Chriſt, it's the White Raiment, Feaſt and New Name of our Manumiſſion by juſtification; out of Slaves we are made Freemen, and Faith is the mean and inſtrument of Inveſtiture with it. (2.) This ſence of it removes a conſiderable difficulty among Divines, the Queſtion is, ſince Juſtification is a tranſitory act of God, and terminates upon the Creature, what it is that he doth when he juſtifies, or what bears the room of the juſtifying ſentence? moſt ſay, the Word of God, the Goſpel, but there's a great diſtinction between the voice of the Law and the voice of the Judge; the Law ſays, *Whoſoever believes ſhall be juſtified*, but the voice of the Judge is, thou *John* or *Thomas* art abſolv'd, its a particular, poſitive and authorative Application of the Law. Mr. *Baxter* thinks, that God proclaims ſome publick Sentence among the Angels, but that's a groundleſs Notion; this ſeems to me moſt reaſonable, that the gift of Faith being ſuch a fruit of his ſpecial grace, that he gives to no ſinner but whom he juſtifies, its relative Language ſhould be, I juſtifie thee, I pardon or abſolve thee, for the ſame Gift may have two Uſes, as a Ring in Marriage, it enriches and it marries, the one by its own Inherent value, the other by conſtitution; ſo Faith ſanctifies by its own inherent vertue, and juſtifies by imputation. (3.) It ſhews us what influence the Holy Ghoſt has in our juſtification; all the three Perſon concur in all tranſient and external Acts, and in particular, this act is aſcrib'd to the Spirit, 1 *Cor.* 6. 11. *But ye are waſh'd, but you are ſanctifi'd, but you are juſtifi'd in the name of the Lord Jeſus, and by the Spirit of our God:* There's no more reaſon for derogating juſtification from the Spirit of God, then from derogating ſanctification from the Name of the Lord Jeſus: The verſe contains two Bleſſings, Sanctification and Juſtification; two Authors of them, the Lord Jeſus and the Spirit; two ways of Application of their vertue, the Merit of the one, and the Spiritual Efficiency of the other, in name of the Lord Jeſus and by the Spirit of God: Some think the Spirits Efficiency in Juſtification is to give the comfort and the knowledge of it, but that's no cauſality that may come forty years after the effect, but this gives an eaſie ſolution to the Text; the Spirit of God works Faith, which entitles to Chriſt's Righteouſneſs, therefore we are juſtifi'd by the Spirit, and may be is called the Spirit of Adoption upon the ſame account, for the Spirit of Faith and Spirit of Prayer are one, and the Spirit of Adoption; *Rom.* 8. 15. is that whereby we call *Abba*, Father; ſo he may be alſo call'd the Spirit of Juſtification by his working, juſtifying faith, and this ſeems to

be pointed at 1 *Tim.* 1. 14. *The grace of our Lord was exceeding abundant, with faith and love:* There are two Bleſſings mention'd, and both Preventive, *exceeding grace, with faith and love:* It is not ſaid, and Faith, and Love, to import barely the contemporarineſs of the Gift of Pardon and Faith, but the way of conveyance; thus God gave me Faith and Love, when I was a Blaſphemer, and a Perſecutor, and with Faith, or thorough Faith I obtain'd mercy, the Grace of our Lord was exceeding abundant in this bleſſing, in giving faith, and a pardon thorough faith. (4.) Chriſt's juſtification is a pattern of ours, *Rom.* 4. 24. *He roſe again for our juſtification:* 1 Tim. 3. 16. He was *juſtifi'd in the Spirit*; the work of the Spirit in raiſing him from the Dead was a juſtifying act upon him; in the World he was condemn'd as a meer man, and thereby a deceiver, ſaying, he was God, but *Rom.* 1. 3. *He was declar'd to be the Son of God with power, by the ſpirit of holineſs in his reſurrection:* His ſtate of Humiliation was *ſtatus reorum*, he was in the condition of a guilty man, *in priſon and judgment*, Iſa. 53. He was condemn'd, that he might condemn ſin in the fleſh, and that there might be no condemnation to them that are in him; he could not be puniſh'd under God's Government without ſin inherent or imputed, *Iſa.* 50. 8. *He is near that juſtifieth me*; he juſtified him in his raiſing him from the dead, and ſetting him at his right hand, ſo condemn'd him in humbling him; at the reſurrection his juſtification and vivification was one and the ſame thing in different relations, 1 *Pet.* 3. 18. He was put to death in the fleſh, but quicken'd by the Spirit; when the Spirit quicken'd him, he juſtified him; his death was conſequently a condemnation, not only by man but God, as by his determinate counſel under his Goverment. *Sydenham* and *Brinſley* ſay, in his reſurrection, as Attorney he took up the bond of the old Covenant in Court for his Clients, *John* 16. The ſpirit now in the Goſpel bears witneſs to his righteouſneſs as our Head and Surety, becauſe he goes to his Father, *i. e.* witneſſes he was juſtified as our Surety, and therefore his reſurrection is our acquittance or ſolution, he had never gone to Heaven elſe. (5.) No puniſhment can be juſtly removed before the Perſon be juſtifi'd or abſolv'd; the removal of our Spiritual Death by the gift of his Spirit, is a removal of our greateſt puniſhment, therefore it carries abſolution in its boſome, and by it we may eaſily anſwer the *Papiſts*, who argue our juſtification and ſanctification to be one, becauſe the Scripture mentions a relation certainly above a bare connexion of time, *Rom.* 8. 1, & 2. in *v.* 1. a connexion, but in *v.* 2. ſome cauſality. This place, ſays *Stapleton*, *Ant.* p. 625. is a torment to *Beza* and *Calvin*, but *Calvin*'s Comment frees himſelf, for though he yields inherent holineſs to be the ſenſe of the 2*d. v.* the γας or for the influence it has on, no condemnation

tion in the *v.* 1. is thus, *Non aſſignari cauſam à paulo, ſed modum quo ſolvimur à reatu*, Sanctification contains a way of our being freed from guilt as well as filth of ſin. I argue againſt the *Papiſts* thus, there could be no Argument to prove the one from the other, if both were one. 2*ly*. This interprets the relation, ſuch texts as this, and more evidently *Tit.* 3. 1 *Cor.* 6. implys between theſe two twins, *viz.* the ſame grace ſanctifies as a principle of efficiency in the Believer, and juſtifies as a foundation of relation it raiſes between the Believer and God, now let the *Papiſts* find one Scripture to torment a Proteſtant Interpreter with this key in his hand, or any advantage to their ſide who ſay juſtification is, juſtifacton is the ornamental or enriching value of the Ring, its marriage vertue? or the relation between man and wife? (6.) The being put in Covenant is alſo a relative bleſſing, and we are brought thereinto by God's pouring out his ſpirit on us; *This is my covenant*, Heb. 8. There is a very obvious objection againſt this, *viz.* The Scripture commonly attributes Juſtification and Pardon to the exercile of Faith, *Abraham believ'd in God, and 'twas counted to him for righteouſneſs*; but this Doctrine about it lays the ſtreſs of its juſtifying vertue on the gift of it, and the ſame objection may be otherways propos'd, the Scripture lays the juſtifying vertue of faith on the object of it, it is not a miraculous faith, believing I ſhall be cur'd, nor an Hiſtorical Faith, believing the truth of a particular relation in the Scripture, but a *Believing on him that juſtifies the ungodly for juſtification, a believing on him that rais'd up Jeſus our Lord from the dead*; *thorough the belief of his being deliver'd for our offences, and rais'd again for our juſtification.* And (3.) The like objections may be rais'd againſt theſe, *Eph.* 2. 8. *That we are ſav'd by grace thorough faith, and that not of our ſelves*, but as *the gift of God: For we are his Workmanſhip*, Tit. 3. 5. *Not by works of righteouſneſs which we have done, but according to his mercy he ſav'd us by the waſhing of regeneration, that being juſtified by his grace*: Thus we ſee the Scripture lays an *Emphaſis* on each of them, the gift of Faith, the nature of Faith, the object of Faith, and indeed this Bill would be but a counterfeit one, if it wanted any of theſe Properties or Relations. 1. It muſt be receiv'd from him that hath the power, or elſe it is not valid; *By his knowledge ſhall my righteous ſervant juſtifie many*. 2. It muſt be in true form, rightly dictated, that is its nature, or not valid. 3. The divine conſtitution, the Law of Heaven has made it have ſuch a relation to Chriſt's righteouſneſs, the riches of his Grace, and the Wiſdom of the conſtitution ſhines in the fitneſs of the inſtrument, for our Souls are an open begging hand, a vaſt Appetite, *It crys daily, who will ſhew us any good?* ſome good things I want, ſome more good, and this Faith claſps the hand on Chriſt offer'd, determines and cen-

ters the desire, as on an Object that has all fullness in him, full satisfaction, and so build a relation and union of right upon an union of nature; a Communion upon a cement of Union honours the Wisdom of the contriver: So we see all these three must be in a valid Bank-bill; it is not worth a Farthing in it self, a bit of Paper ink'd, but relatively to such a Summe, suppose 1000 *l.* it's worth so much, its very form consists in relation to that summe, that's its Object, it signally bears it, and if rightly drawn, and receiv'd from the right owner, their Constitution and the Law will make me Possessor in due time: If any of these qualifications be wanting, it is not worth a Farthing: 1. Drawn in true forms. 2. Bearing relation to its proper Object: 3. Receiv'd from him who has the riches in his power to give: And I find our Catechim and Confession insists as much on this as any; *Conf. c.* 11. — "Nor by imputing it self the act of believing, or any other "Evangelical Obedience, but by imputing the Obedience and Satisfa-"ction of Christ unto them, they receiving it by Faith, which is the Gift "of God. 11. Thus its the alone Instrument of Justification, *i.e.* they "are not justified until the Holy Spirit doth in due time actually ap-"ply Christ unto them. *Our lesser Catech. Q.* How are we made "partakers of the Redemption purchased by Christ? *R.* By the effe-"ctual application of it to us by his Holy Spirit; for which they "quote *Tit.* 3. 5, 6, 7. *Q.* How doth the Spirit apply the Redemp-"tion, *&c?* *R.* By working Faith in us, and thereby uniting us to "Christ in our effectual calling. I may from thence form this Argument, Maj. *When Christ and his benefits are applyed to us, we are justified.* Min. *But when God effectually calls, Christ and his benefits are applyed to us.* Erg. *When effectually call'd, we are justified.* It is granted, that Faith is the fruit of effectual Calling, and it cannot be deny'd that relations, *viz.* Justification, Adoption, flow as suddenly from their Foundations as effects can from their efficients. Or thus, Maj. *The imputing Faith to Righteousness is an application of Christ and his benefits:* Min. *But the Spirit by working Faith applys Christ and his benefits:* Erg. *The Spirit by working Faith imputes Faith to Righteousness.* But I need no other Testimony but Scripture, that way the Faith of Miracles temporally sav'd, that way saving Faith justifies; but by the Spirits working the Faith of Miracles, *when he saw their Faith*, it was certainly a miraculous Gift, distinguishing and characterizing the persons to be heal'd; to give him that Faith, was to say, thou art to live to be cured, there was no cooperation of the creature to a Miracle. Further, compare *C.* 4, & 5. and we find imputing Faith to Righteousness, and giving a Righteousness, are the same; but Objections are not to be answer'd

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as Bullets in war, with the like, but explication and distinction: For the 1. The reason, the nature or exercise of faith is insisted on in Scripture so much, is for our instruction; if the faith that God has given be that which entitles to Heaven and Happiness. 2. The reason the object is so much intimated, is to prevent a most dangerous error that the World is most liable to, *viz.* Leaning on our own righteousness; such fools, to take the Bill for the Summ: But its certain the owner and proprietor must be the conveyer, I challenge to show what he doth else that looks like it. For the 2*d.* I propose these two Distinctions: 1. Between the state of justification and particular acts of pardon, or between the state of adoption, and particular blessings in possession; the former is convey'd thorough the gift of faith, the latter thorough the exercise of faith; a man gets right by the receiving of a Bill from the Proprietor, but when he comes for such a part of it, he brings his Bill and shows it, and writes a receipt on the back of it. Tho' we are but once justified, we daily pray, *Lord forgive my debts*; and once adopted, we daily pray for more enjoyment of what is due to that title. 2*ly.* With Mr. *Frost*, I propose a double instrumentality of Faith, one on the givers part, another on the receivers; so it is with Bills too; the Proprietor conveys his right, and the Reciever afterward pleads his right; so it is with faith, God conveys Christ and his Righteousness thorough it, and we plead for the benefit and use of it, as we need daily. But this I shall retain, that from the first gift of saving Faith, which turns us from ungodly to godly, we are justified and adopted persons, which entirely throws out that legal conditionality that among *Socinians* has thrown out Christ's satisfaction, and among *Arminians* has impair'd and delay'd its vertue toward sinners, until they come with something in themselves, a conformity to a new Law: And also *Antinomianism*, which is a denomination that comprehends all Errors, dishonourable to the Law or Law-giver, and whatever Doctrine is against the necessity, stability and perfection of the Law of God, is of this kind; whatever Doctrine removes the necessity of the Law, removes the necessity of Christ's satisfaction, and what Doctrine removes perfection from the Law of God, removes the Glory from God's Holiness; but to suppose one under the Law sav'd, and that Law neither fulfill'd nor satisfied by the person or his Surety, is to suppose the Law changeable, not necessary; if Christ only fulfill'd the mediatorial Law, and not that we were under, then that Law and Government bult on it was remov'd and chang'd without satisfaction. If the grand influence of Christ's righteousness by the Mediatorial Law was to get it chang'd for an easier and less perfect, we must either say, the influence of Christ's satisfaction did terminate on the na-

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ture of God, and make a change in his temper from anger to mercy, and perfection of holineſs to indulgence in carnality or ſay; that the Father and Son were of two different minds, but the latter thorough his obedience gain'd him to his mind; for what has influence on God, as Governour, has influence on the Law, (Adminiſtrations of Government muſt be rul'd by the Law) and what has influence on the Law for our good, muſt fulfill its precepts or ſatisfie its ſanction. The Law has no other Language, and if Chriſt did neither, the influence muſt not terminate on the Government, but on the nature God, or Fathers perſon in the Godhead. But the Scripture informs us, *That God ſent his Son in the likeneſs of ſinful fleſh, that the righteouſneſs of the Law might be fulfill'd in us:* In us, ſays *Vaſtius*, by application, but in Chriſt by inheſion; in us by imputation, but in Chriſt perſonally, ſays *Calvin*, *Muſcus*, *Beza*, *Rollock*, *Fulke*, *Cartwright*, *Elton*; ſays Dr. *Jacomb*, all Proteſtants; he adds, his active and has paſſive as if they had obey'd it in their own Perſons, the Law is wholly fulfill'd in him, and that very righteouſneſs is ours in a Law ſenſe, and ſo fulfill'd in us. 3*ly*. It overthrows Libertiniſm, for if the ſame grace ſanctifies that juſtifies, they can never pretend to the one that want the other. 4*ly*. Popery, that makes juſtification and ſanctification one, that differ as far as the Category of Quality and Relation. I have no place for futher uſe, than to intreat every one as they love their own ſouls, and long for pardon of ſin, not to quench or provoke the Holy Spirit of God, for that is his Errand as well as ſanctification. 2. As ever they would enjoy this free ſpirit, be diligent and conſcientious in all Ordinances, that are miniſtrations of the Spirit; he is to be reciev'd in the hearing of Faith. 3. Study this imputed righteouſneſs of Chriſt, until thou experience moſt deep humility and moſt ſweet comfort from it, *Rom.* 11. 19. *Thou ſtandeſt by faith, be not high minded, but fear*; thou depends entirely for faith and righteouſneſs on another, thou waſt prevented in thy ungodlineſs, when thou receiv'd that gift. 2. How much will God do for thee, when thou art his Son and Servant, if he did ſo much for thee when an enemy, *Rom.* 5. 9. *Much more then being now juſtified by his blood, we ſhall be ſav'd*; thou haſt now given to thee at once a perfect and an everlaſting righteouſneſs, a total forgiveneſs of all thy ſins, a work of holineſs God has engaged to perfect. *Vale.*

FINIS.

Grant me this, there was never any thing ſo well done by man, wherein there is not room for further induſtry, *Calv.*